

THE BIBLE THE QURAN AND SCIENCE:A BOOK OF KNOWLEDGE

PART1

Jesus Muhammad and the Bible

Information arranged and organized BY MR.FAISAL FAHIM

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ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM. IN AMERICA HE LIVED WITH HIS PARENTS. HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS. HE WAS INSPIRED BY DR.ZAKIR NAIK. HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY. SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

According to Islam the statements of the Torah and Bible which do not contradict but rather matches with Quran Hadith and Islam are accurate but other statements which goes against the teachings of Quran Sunnah prophet Muhammad pbuh and Islam are errors made by humans. So those are not from God. Muslims believe prophet Muhammad is mentioned in the OT and NT = Torah and Bible. But Jews and Christians deny it. So they follow the teachings of the Church and synagogue and do not follow what is written in their holy books.

1. MUHAMMAD (PBUH) PROPHESED IN THE BOOK OF DEUTERONOMY:

Almighty God speaks to Moses in Book of Deuteronomy chapter 18 verse 18:

"I will raise them up a Prophet from among their brethren, like unto thee, and I will put my words in his mouth; and he shall speak unto them all that I shall command him."

The Christians say that this prophecy refers to Jesus (pbuh) because Jesus (pbuh) was like Moses (pbuh). Moses (pbuh) was a Jew, as well as Jesus (pbuh) was a Jew. Moses (pbuh) was a Prophet and Jesus (pbuh) was also a Prophet. If these two are the only criteria for this prophecy to be fulfilled, then all the Prophets of the Bible who came after

Moses (pbuh) such as Solomon, Isaiah, Ezekiel, Daniel, Hosea, Joel, Malachi, John the Baptist, etc. (pbuh) will

fulfill this prophecy since all were Jews as well as prophets.

However, it is Prophet Muhammad (pbuh) who is like Moses (pbuh):

- i) Both had a father and a mother, while Jesus (pbuh) was born miraculously without any male intervention.
[Mathew 1:18 and Luke 1:35 and also Al-Qur'an 3:42-47]
- ii) Both were married and had children. Jesus (pbuh) according to the Bible did not marry nor had children.
- iii) Both died natural deaths. Jesus (pbuh) has been raised up alive. (4:157-158)
Muhammad (pbuh) is from among the brethren of Moses (pbuh). Arabs are brethren of Jews. Abraham (pbuh) had two sons: Ishmail and Isaac (pbuh). The Arabs are the descendants of Ishmail (pbuh) and the Jews are the descendants of Isaac (pbuh). Words in the mouth: Prophet Muhammad (pbuh) was unlettered and whatever revelations he received from Almighty God he repeated them verbatim. "I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him."
[Deuteronomy 18:18]
- iv) Both besides being Prophets were also kings i.e. they could inflict capital punishment. Jesus (pbuh) said, "My kingdom is not of this world." (John 18:36).

p2 v) Both were accepted as Prophets by their people in their lifetime but Jesus (pbuh) was rejected by his people. John chapter 1 verse 11 states, "He came unto his own, but his own received him not."

iv) Both brought new laws and new regulations for their people. Jesus (pbuh) according to the Bible did not bring any new laws. (Mathew 5:17-18).

2.

It is Mentioned in the book of Deuteronomy chapter 18:19

"And it shall come to pass, that whosoever will not harken unto my words which he shall speak in my name, I will require it of him."

3.

Muhammad (pbuh) is prophesised in the book of Isaiah:

It is mentioned in the book of Isaiah chapter 29 verse 12:"And the book is delivered to him that is not learned, saying, Read this, I pray thee: and he saith, I am not learned."When Archangel Gabrail commanded Muhammad (pbuh) by saying Iqra - "Read", he replied, "I am not learned".

4.

prophet Muhammad (pbuh) mentioned by name in the old testament:

Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:prophet Muhammad (pbuh) mentioned by name in the old testament: Prophet Muhammad (pbuh) is mentioned by name in the Song of Solomon chapter 5 verse 16:"Hikko Mamittakim we kullo Muhammadim Zehdoodeh wa Zehraee Bayna Jerusalem.""His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."In the Hebrew language im is added for respect. Similarly im is added after the name of Prophet Muhammad (pbuh) to make it Muhammadim. In English translation they have even translated the name of Prophet Muhammad (pbuh) as "altogether lovely", but in the Old Testament in Hebrew, the name of Prophet Muhammad (pbuh) is yet present.It's majestic plural noun like Elohim which refers to 1 God only.so Muhammadim also refers to 1 Muhammad even though im can refer also to be plural.(Edited by Faisal)

Prophet Muhammad (pbuh) in the New Testament:Al-Qur'an Chapter 61 Verse 6:"And remember, Jesus, the son of Mary, said, 'O Children of Israel! I am the messenger of Allah (sent) to you, confirming the Law (which came) before me and giving glad tidings of a messenger to come after me, whose name shall be Ahmed.' But when he came to them with clear signs, they said, 'This is evident sorcery!' "All the prophecies mentioned in the Old Testament regarding Muhammad (pbuh) besides applying to the Jews also hold good for the Christians.

1.

John chapter 14 verse 16:

- P3 "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever."
2. Gospel of John chapter 15 verse 26:
 "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."
3. Gospel of John chapter 16 verse 7:
 "Nevertheless I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you".
 "Ahmed" or "Muhammad" meaning "the one who praises" or "the praised one" is almost the translation of the Greek word Periclytos. In the Gospel of John 14:16, 15:26, and 16:7. The word 'Comforter' is used in the English translation for the Greek word Paracletos which means advocate or a kind friend rather than a comforter.
 Paracletos is the warped reading for Periclytos. Jesus (pbuh) actually prophesised Ahmed by name. Even the Greek word Paraclete refers to the Prophet (pbuh) who is a mercy for all creatures. Some Christians say that the Comforter mentioned in these prophecies refers to the Holy Sprit. They fail to realise that the prophecy clearly says that only if Jesus (pbuh) departs will the Comforter come. The Bible states that the Holy Spirit was already present on earth before and during the time of Jesus (pbuh), in the womb of Elizabeth, and again when Jesus (pbuh) was being baptised, etc. Hence this prophecy refers to none other than Prophet Muhammad (pbuh).
4. Gospel of John chapter 16 verse 12-14:
 "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you unto all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will shew you things to come. He shall glorify me".
 The Sprit of Truth, spoken about in this prophecy referes to none other than Prophet Muhammad (pbuh). All quotations of the Bible are taken from the King James Version. Written By DR.ZAKIR NAIK.

112. Surah Al-Ikhlaas 1. Say (O Muhammad (ﷺ)): "He is Allah, (the) One.2. "Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).3. "He begets not, nor was He begotten;4. "And there is none co-equal or comparable unto Him." Quran (The punishment of raping a women in islam is death penalty)!!!if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind.Quran.

In Quran, It says "If you kill one human being it's as if you have killed the entire of humanity. And if you save one human being. It's as you saved the entire of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad.

Philosopher, orator, apostle, legislator, warrior, conqueror of ideas, restorer of rational dogmas, of a cult without images; the founder of twenty terrestrial empires and of one spiritual empire, that is Muhammad. As regards all standards by which human greatness may be measured, we may

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well ask, is there any man greater than he?[Lamartine, Histoire de la Turquie, Paris 1854 Vol. II, pp. 276-77.]

It is not the propagation but the permanency of his religion that deserves our wonder; the same pure and perfect impression that he engraved at Mecca and Medina is preserved, after the revolutions of twelve centuries by the Indian, the African and the Turkish proselytes of the Koran... The Mahometans have uniformly withstood the temptation of reducing the object of their faith and devotion to a level with the senses and imagination of man. I believe in One God and Mahomet the Apostle of God., is the simple and invariable profession of Islam. The intellectual image of the Deity has never been degraded by any visible idol; the honors of the prophet have never transgressed the measure of human virtue; and his living precepts have restrained the gratitude of his disciples within the bounds of reason and religion.[Edward Gibbon and Simon Ockley, History of the Saracen Empire, London 1870, p. 54.]

He was Caesar and Pope in one; but he was Pope without Popes pretensions, Caesar without the legions of Caesar: without a standing army, without a bodyguard, without a palace, without a fixed revenue; if ever any man had the right to say that he ruled by the right divine, it was Mohammad, for he had all the power without its instruments and without its supports.[Bosworth Smifu, Mohammad and Mohammadanism. London 1874, p. 92.]

.It is impossible for anyone who studies the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but reverence for that mighty Prophet, one of the great messengers of the Supreme. And although in what I put to you I shall say many things which may be familiar to many, yet I myself feel whenever I re-read them, a new way of admiration, a new sense of reverence for that mighty Arabian teacher.[Annie Besant, The Life and Teachings of Muhammad, Madras 1932, p.4]

His readiness to undergo persecutions for his beliefs, the high moral character of the men who believed in him and looked up to him as leader, and the greatness of his ultimate achievement all argue his fundamental integrity. To suppose Muhammad an impostor raises more problems than it solves. Moreover, none of the great figures of history is so poorly appreciated in the West as Muhammad.[W. Montgomery, Mohammad at Mecca, Oxford, 1953, p. 52.]

Thomas Carlyle, struck by this philosophy of life writes "and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God." The same author continues "If this be Islam, says Goethe, do we not all live in Islam?" Carlyle himself answers this question of Goethe and says "Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth."

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said:The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

Allah has promised to keep The Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't, surrender to your lord (the only way of peace& heaven). Quran is word of god & it has the information of past, present& future. God reveled to Prophet Muhammad whatever god wanted to & kept some information only to god by reveling some & not reveling some. But still Quran is 1 great source of information from God.

Do Muslims worship the Mecca? No Muslims bow towards the direction of mecca & worship only 1 God Allah. While praying in a mosque if Muslims will not have a direction they will end up praying facing or towards each

p5 other .The Quran & Prophet Muhammad taught us to bow towards the direction of mecca while we only pray & worship Allah. And it's also important for the unity of Muslims.

Jesus preached in Aramaic, and parts of the Old Testament and much of the rabbinical literature were written in that language. "El-law" or "El-lawh" in Aramaic means "GOD", while "Eloi" in Aramaic means "My GOD" as Jesus used the word "Eloi" when he was put on

the cross and said "My GOD My GOD why have you forsaken me? (Eloi, Eloi, lama sabachtani?)....(Mark 15:34)"

In Arabic, "GOD" means "Allah", and "My GOD" means "Ilahi" or "Elahi" which is derived from the word "Allah".1. "elahh" is the way the word "hhla" (spelled from right to left as it is Aramaic) is pronounced.

2. The words "Elahh", "hhla (read from right to left)" and "Allah" all have the "h" letter and pronunciation in them.

3- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is p18 used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

4- The Aramaic word "hhla (read from right to left)", which is transliterated as "elahh" which means "GOD" is pronounced as "El-aw" as show above.

5- The Aramaic word "hla (read from right to left)", which is transliterated as "elah" which means "oak" is pronounced as "Ay-law" also as shown above.

6- "Allah" in Arabic is pronounced as "Al-lawh" or "Al-lah" depending on the sentence that it is used in. In Arabic, the sound of the word "Allah" could be thicker (Allawh) or thinner (Allah) depending on the sentence.

7- The Hebrew word "Elohim" is the plural of "Elowah", which is derived from the Aramaic word "Alaha", or "Elahh"; the same as the Arabic word "Allah" or "Allawh" in pronunciation.

If we pronounce the words "Allah" in Arabic and "Elahh (pronounced as 'El-aw')" in Aramaic, then we would hear almost the same exact word.

1-In the case of "Aalah" or "Aaloh" Aramaic slang pronunciation, it is almost the same as the "Allah" or "Allawh" Arabic slang pronunciation.

2- In the case of "Aalahaa" or "Aalohaa" Aramaic slang pronunciation, it is also almost the same as the "Allaha" or "Allawha" in the Arabic slang pronunciation. "Allah" would be pronounced as "Allaha" or "Allaha" in Arabic if it's used in the middle of the sentence. It can also be pronounced as "Allahi" or "Allahu" or "Allaho" depending on the grammar of the sentence.

3- The Hebrew word "Elohim" is the plural of "Elowah", which is derived from the Aramaic word "Alaha", or "Elahh"; the same as the Arabic word "Allah" or "Allawh" in pronunciation.

"Son of God" means "Servant of God" in Hebrew. Bible agrees with Islam, not with pagan trinity: The sections of this article are: 1-Comparison between Hebrew and Arabic.2- "Son of God" is the same as "Servant of God" in Hebrew! 3- Articles with detailed proofs about "Son of God" means "Servant of God" in Hebrew.4- Conclusion.

1- Comparison between Hebrew and Arabic:In this article, I will prove that the Bible's "Son of GOD" translation is wrong, because it literally means "Servant of GOD" as Islam clearly defines it. I have shown sample evidence from Hebrew below. The following definitions were taken from:

<http://www.thebabycorner.com/pregnancy/babynames/find.php?sex=boy&begin=a>

Word	Hebrew or Arabic	English Translation
Abbott	Hebrew	Father
Abb	Arabic	Father
Abel	Hebrew	Breath or Son of
Abd	Arabic	Servant of or Slave of

Important Note: Since "Abd" means "Servant of" in Arabic, and "Abel" means "Breath of" in Hebrew, then this means "Abel" in Hebrew could also mean "Servant of" or "Creation of", since it literally also means "Breath of".

Word	Hebrew or Arabic	English Translation
Ben	Hebrew	Son of
Bin	Arabic	Son of (as in Osama <u>bin</u> Laden)
Benie Elohim	Hebrew	Sons of GOD
Beni	Arabic	People of (as in Bani Israel, People of Israel)

from: http://en.wikipedia.org/wiki/Son_of_God

Important Note: Since "Beni" in Arabic means "People of", then this means that "Benie" in Hebrew also means "People of" or "Group of", or "Belongings of", which was falsely translated as "Sons of" throughout the entire Bible!

"In the Apocrypha and Pseudepigrapha

This literature contain a few passages in which the title "son of God" is given to the Messiah (see Enoch, cv. 2; IV Esdras vii. 28-29; xiii. 32, 37, 52; xiv. 9); but the title belongs also to any one whose piety has placed him in a filial relation to God (see Wisdom ii. 13, 16, 18; v. 5, where "the sons of God" are identical with "the saints"; comp. Ecclus. [Sirach] iv. 10).

In Judaism, it is through such personal relations that the individual becomes conscious of God's fatherhood, and gradually in Hellenistic and rabbinical literature "sonship to God" was ascribed first to every Israelite and then to every member of the human race (Abot iii. 15, v. 20; Ber. v. 1; see Abba). In one midrash, the Torah is said to be God's "daughter" (Leviticus Rabbah xx.)"

(http://en.wikipedia.org/wiki/Son_of_God) **Important Note:** "filial relation to God" means that a person or creation has a special place in GOD Almighty's Sight. Also, "sons of God" being identical with "the saints" means that the term "son of God" is not an accurate one in the sense of being physically or biologically "part of GOD" or "Son of GOD" respectively as the trinitarian Christians falsely claim. Also, "In one midrash, the Torah is said to be God's "daughter", further proves my point that "Son of GOD" today in the English bibles don't mean more than a "Creation of GOD" or "Servant of GOD"; perhaps a very dear or special servant of GOD Almighty, as the Torah was also called "daughter of GOD".

2- "Son of God" is the same as "Servant of God" in Hebrew!"In modern English usage, the Son of God is almost always a reference to Jesus Christ, whom Christianity holds to be the son of the Christian God, eternally begotten of God the Father and coeternal with God the Father and God the Holy Spirit. Human or part-human offspring of deities are very common in other religions and mythologies, however. For example in the Epic of Gilgamesh, one of the earliest recorded legends of humanity, Gilgamesh claimed to be of both human and divine descent. Another well-known son of a god and a human is Hercules.

A great many pantheons also included genealogies in which various gods were descended from other gods, and so the term "son of god" may be applied to many actual deities as well."(http://en.wikipedia.org/wiki/Son_of_God) **Important Note:** So as we can see, the "Son of GOD" theory originally comes from pagan Greek origins. And since most of the Bible's New Testament was written in Greek, then it had been without a doubt negatively influenced by such pagan theology, where Jesus being called "Son of GOD" is literally interpreted today as "part of GOD" or the "Creator of the Universe".

"In the Hebrew Bible Israel is both a man (Jacob, the son of Isaac) and the nation that descended from him. Because of the shared name and organic identity, God speaks to the nation as though he were a single person. Israel is, in fact, God's son (Exod 4:22 — *beni vechori yisrael*; Deut 14:1 — *banim atem l'Adonai*; Jer 31:9 — *ki hayiti le'yisrael le'av*; Hosea 11:1 — *mimitzrayim qarati livni*). Israel's Father nurtures him to grow up and become a worshiping servant (Exod 4:23 — "Let my son go that he may serve me")."(<http://www.hebrew-streams.org/works/hebrew/eved-adonai.html>)

Important Note: Here we see when Israel became GOD Almighty's "son", he reached the point of being GOD Almighty's "servant". This means that "son of GOD" is nothing but a "Servant of GOD" as clearly defined in Islam. It doesn't at all mean that the individual is part of GOD Almighty, or he is GOD the Father Himself.

This is further proven in this quote:

"The Inner Son Rescues His People

Read together, these texts make clear that the Plan (etzah) is set in God's mind. He will use the anointed one

p7 — and his circle of faithful-to-God disciples — as his agent for bringing rebellious Israel back to his sonship calling.

**YHVH formed me from the womb to be His Servant,
to bring Jacob back to him,
in order that Israel might be gathered to Him.**

**It is too small a thing that you should be
my Servant to raise up the tribes of Jacob,
and to restore the preserved ones [netzurim] of Israel . . . (Isa 49:5, 6)**

It's worth noting that the apostles Paul and Barnabas quoted this passage in reference to themselves, as being members of the Messiah's Remnant Israel (Acts 13:46-48; cf. Luke 2:32).

Thus, within the writings of Isaiah we observe the tensions, paradoxes, and hopes for fixing what is broken — both within God's servant people and in the creation as a whole. To accomplish this there are two who serve the Lord, two with the title "Eved." "

(<http://www.hebrew-streams.org/works/hebrew/eved-adonai.html>)

Important Note: Again, we see that the Son of GOD's main responsibility is to Serve GOD Almighty and to Worship Him alone. So a Son of GOD is basically a Servant of GOD. Also, Jesus being called "Son of GOD" is also no different. Him being the "Son of GOD" means he is a Servant of GOD Almighty, or Abdallah, since "Abd" means "Servant of" and "Allah" means "GOD" or "The Supreme GOD Almighty above all gods".

3- Articles with detailed proofs about "Son of God" means "Servant of God":

Below are a list of articles that clearly prove from Hebrew resources that "Son of God" also means "Servant of God".

Article #1:

.(Emphasis below is mine) Is Jesus "God's Son" or "God's Servant?" Do you see a difference between these two Bible versions?

King James Version

Acts 3:25 - Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

Acts 3:26 - Unto you first God, having raised up **his Son Jesus**, sent him to bless you, in turning away every one of you from his iniquities.

New King James Version

Acts 3:25 - You are the sons of the prophets, and of the covenant which God made with our fathers, saying to Abraham, 'And in your seed all the families of the earth shall be blessed.

Acts 3:26 - To you first, God, having raised up **His Servant Jesus**, sent Him to bless you, in turning every one of you away from his iniquities.

In the KJV, we find that Jesus is God's Son. In the NKJV, we find that He is God's servant. These are clearly not the same! The Greek word found in the text here is "pais". It can be used in Greek for either "son" or "servant." So which one is correct here? The solution is simple: look at the context in which it is used. In English, we have many words that can have more than one meaning. If a translator, going from English to another language, came across the word "bear," he would have a choice of meanings. But it wouldn't take rocket science to figure out which one to use. If the passage described a man with a heavy burden, the translator would understand that the man is going to "bear," or "carry" the burden. If, on the other hand, the passage described a hairy beast climbing a tree, the translator would understand the correct meaning here applies to a forest-dwelling animal that will eat nearly anything it finds. It's not really very hard.

Now look at the Bible passage above. What is being discussed?

"children of the prophets"

"covenant which God made with our fathers"

"in thy seed shall all the kindreds of the earth be blessed."

It's clear, isn't it? The passage is talking about "children," and "fathers" and "seed." The word "pais" means "son." But the New King James translators chose "servant." Why? They were not alone. The New

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World Translation, created by the Jehovah's Witnesses who deny the deity of Jesus, translated this word "servant" also. So do the NIV, ASV, NASB and other modern Bible translations. Could it be that these modern translators disagree that "pais" can be translated "son?" No, the NKJV committee translates this very word as "boy," "child" or "son" in Matthew 2:16; 17:18; 21:15; Luke 2:43; 9:42; and John 4:51. Yet they refused to translate the word as "son" in this powerful sermon where Peter presents Jesus as Messiah and Son of God. One has to ask, why were these translators so determined to deny the deity of Jesus in this passage? Is this a Bible you can trust with your eternal destiny?

Article #2

1.2.3.15 Jesus is God's servant All of mankind are the servants of God. If a man were to own another man then that man would be his servant. Obviously this servant would be held in a lower regard than this man's own children (or himself).

We do not usually find people telling their sons (or themselves): *"come here my servant,"* or *"Go over there my servant."* Let us compare this with what God has to say about Jesus (pbuh):

Matthew 12:18: *"Behold my servant, whom I have chosen."*

Acts 3:13(RSV): *"The God of Abraham, and of Isaac,.... hath glorified his servant Jesus."*

Acts 4:27(RSV): *"For of a truth against thy holy servant Jesus, whom thou hast anointed...."*

The Actual Greek word used is "pais" or "paida" which mean; "servant, child, son, manservant." Some translations of the Bible, such as the popular King James Version, have translated this word as "Son" when it is attributed to Jesus (pbuh) and "servant" for most everyone else, while more recent translations of the Bible such as the Revised Standard Version (RSV) now honestly translate it as "servant." As we shall see in later chapters, the RSV was compiled by thirty two Biblical scholars of the highest eminence, backed by 50 cooperating Christian denominations from the "most" ancient Biblical manuscripts available to them today. Chances are that no matter what your church or denomination you are able to name, that church took part in the correction of the King James Version of the Bible which resulted in the RSV.

The exact same word "pais" is attributed to Jacob (Israel) in Luke 1:54 and translated as "servant":

"He hath helped his servant Israel, in remembrance of his mercy;." It is also applied to King David in Luke 1:69, and once again, it is translated as "servant":

"....the house of his servant David;" (also see Acts 4:25).

However, when it is applied to Jesus (e.g. Acts 3:13, Acts 4:27), NOW it is translated as "Son." (notice that it is not only translated as "son" but as "Son".) Why the double standard? Why the dishonest translation techniques?

"And verily, among them is a party who twist their tongues with the Scripture that you might think that it is from the Scripture but it is not from the Scripture; and they say, 'It is from Allah' but it is not from Allah; and they speak a lie against Allah while [well] they know it!" The noble Qur'an, A'al-Umran(3):78

"The Messiah will never scorn to be a servant of Allah, nor will the favored angels. Whosoever scorns His service and is proud, all such will He assemble unto Him; Then as for those who believed and did good works, unto them will he pay their wages in full and shall increase them from His bounty. [But] as for those who were scornful and proud, He shall punish them with a painful torment, nor will they find for themselves other than Allah any ally or champion" The noble Qur'an, Al-Nissa(4):172-174

4- Conclusion: As we've seen above, in Hebrew, "Son of God" can also be translated as "Servant of God", which literally means "Abdallah" in Arabic. Abd = Servant, and Allah = Allah, or the Supreme GOD Almighty that is above all gods. So, Jesus being called "Son of God" does not mean anything about him being part of GOD or GOD Almighty Himself. It simply means "Servant of God" since Jesus existed among Jews and preached the Gospel to them. Allah Almighty said: "And they say: "(God) Most Gracious has begotten offspring." Glory to Him! they are (but) servants raised to honour. (The Noble Quran, 21:26)"

Information arranged and organized by Faisal Fahim

Some hadiths (teachings of prophet Muhammad) (pbuh) Aisha reported: I heard the Messenger of Allah, peace and blessings be upon him, say, "Gabriel continued to advise me to treat neighbors well until I thought he would make them my heirs." Source: Sahih Muslim 2624 Grade: Sahih (authentic) according to Imam Muslim

Abu Musa reported: The Prophet, peace and blessings be upon him, said, "The honest Muslim trustee who carries out the orders of those who trusted him and who pays in full with a good heart to the right person is regarded as one of the two who gave charity." Source: Sahih Bukhari 1371, Sahih Muslim [...] Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said,

"There is no justification for envy except in two cases. First, a man whom Allah has given the Quran and he recites it during the night and day, so someone says: If I were to be given like this, I would do as he is doing. And second, a man whom Allah has given wealth and he spends it in justice, so someone says: If I were to be given like this, I would do as he is doing." Source: Sahih Bukhari 6805 Grade: Sahih (authentic) according to Al-Bukhari

Hadith on Zakat: The command to give 2.5% of surplus wealth as alms and charity

Abu Amina Elias | April 5, 2013 Ali ibn Abu Talib reported: The Prophet, peace and blessings be upon him, said, "If you have two hundred coins and a year has passed, then five coins is due for alms; and you will owe nothing until you own twenty coins, but when you own twenty coins and a year has passed, then half of a coin is due for alms and whatever exceeds that should be calculated likewise." Source: Sunan Abu Dawud 1572 Grade: Hasan (fair) according to Abu Dawud (due to his silence) Abu Dharr reported: My dear friend the Prophet, peace and blessings be upon him, enjoined upon me three deeds, "Listen to and obey the ruler even if a slave is appointed over you. When you make soup, put some extra water in it and look to the people in the neighboring house and give them a reasonable portion of it, and pray your prayers on time, for if you find the Imam praying then pray with him and your prayer will be safeguarded, otherwise it will be voluntary for you." Source: Musnad Ahmad 20918 Grade: Sahih (authentic) according to Al-Albani

Juwairiya reported: The Prophet, peace and blessings be upon him, came out from her apartment as she was performing the dawn prayer. He returned in the forenoon and found her sitting there. The Prophet said, "Are you in the same position as I left you?" She said yes. The Prophet said, "I recited four words three times after I left you. If these are to be weighed against all you have recited since the morning, these words will be heavier. They are: Glory and praise to Allah as many as the numbers of His creation, in according with His pleasure, as the weight of the Throne, and as the ink for recording His words." Source: Sahih Muslim 2726 Grade: Sahih (authentic) according to Imam Muslim Ubadah ibn As-Samit reported: We pledged allegiance to the Messenger of Allah, peace and blessings be upon him, pledging to listen and obey in hardship and in ease, in pleasure and displeasure even if someone is wrongly favored over us, and pledging not to dispute the rule of those in authority and that we should speak the truth wherever we are and not to fear those who blame us regarding Allah. Source: Sahih Muslim 1709 Grade: Sahih (authentic) according to Imam Muslim

Al-Qurtubi reported: Some scholars gave permission to initiate greetings of peace with the unbelievers. It was said to Sufyan bin Uyainah, "Do you give permission to greet an unbeliever with peace?" Sufyan said, "Yes, for Allah the Exalted said: Allah does not forbid you from those who do not fight you in religion nor expel you from your homes that you be righteous and fair to them. Verily, Allah loves those who are just." (60:8) Sufyan added, "Allah said: There has come to you the best example in Abraham, (60:4) and Abraham said to his father: Peace be upon you." (19:47) Source: Tafseer Al-Qurtubi, verse 19:41

Abdullah ibn Mas'ud reported: He stood upon a platform and he grabbed his tongue and he said, "O tongue! Speak goodness and be rewarded, or remain silent and be safe before you are regretful." Then he said: I heard the Messenger of Allah, peace and blessings be upon him, say, "Most of the sins of the children of Adam are on their tongues." [At-Tabarani, Mu'jam Al-Kabeer, Number 10300, Sahih]

Anas ibn Malik reported: The Messenger of Allah, peace and blessings be upon him, said three times, "May Allah have mercy on a person who spoke rightly and was rewarded, or who was silent and remained safe." Source: Shu'b Al-Iman Al-Bayhaqi 4579

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people." Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent." Source: Sahih Muslim 47

Ibn Mas'ud reported: The Prophet, peace and blessings be upon him, said, "During the night journey, I met with Abraham, Moses, and Jesus and they were discussing the matter of the Hour. Their matter was referred to Abraham, who said, "I have no knowledge about it." So the matter was referred to

Moses, who said, "I have no knowledge about it." So the matter was referred to Jesus, who said, "As for the conditions of the Hour, no one knows them but Allah. My Lord the Exalted has entrusted me that the False Messiah will appear and I will have with me two rods. When he sees me, he will melt away just as lead is melted in fire. Allah will destroy him to the point that the rock and the tree will say: O Muslims, beneath me is an unbeliever, so come slay him. Thus, Allah will destroy them and the people will return to their lands and their countries. When that happens, the nations of Gog and Magog will appear, eating and drinking everything in their lands. They will not come upon anything but that they will devour it and they will not pass by any water but that they will consume it. The people will complain to me about them, so I will supplicate to Allah and He will destroy them until their stench fills the earth. Then Allah will send rain which will wash their bodies into the sea. My Lord the Exalted has entrusted me that when all of this happens, the Hour is indeed near just as a women is ready to give birth; her family does not know when she will give birth but it could be any day or night." [Musnad Ahmad, Number 3546, Sahih]

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "By Allah, the son of Mary will descend as a just ruler. He will abolish the cross, kill the swine, and annul the tribute, but he will leave the she-camel such that no one collects from it. He will cause rancor, hatred, and envy to disappear, and he will call people to give their wealth in charity but no one will need it." Source: Sahih Muslim 155

Prophet said, "By Allah, you must enjoin good and forbid evil and seize the hand of the oppressor and make him follow the truth and restrict him to what is just." Source: Sunan Abu Dawud 4336

"God is Kind and likes kindness in all things." Reporter: Hadhrat Ayesah (r) Source: Bukhari/Muslim (reported in Riyadhus Saleheen, #633); Sunan Ibn Majah, #3684 The people will be resurrected

(and judged) according to their intentions." Reporter: Hadhrat Aishah (r) Source: Sahih al-Bukhari, Vol. 3, Book of Fasting, Chapter 6, p. 69

"The best among you are those

who have the best manners and character." Reporter: Hadhrat Abdullah ibn Amr (r) Source: Sahih al-Bukhari, Vol. 8: #56b

"A person who goes in search of knowledge, he is in the path of God and he remains so till he returns." Reporter: Hadhrat Anas (r) Source: Sunan at-Tirmizi, Vol. 4, #2656

"Hell lies hidden behind evil (worldly desires) and paradise is screened behind hard labor." Reporter: Hadhrat Abu Hurairah (r) Source: Sahih al-Bukhari, Vol. 8, #494

"Paradise is closer to you than your shoelace, and so is the (Hell) Fire." Reporter: Hadhrat Ibn Mas'ud Source: Sahih al-Bukhari, Vol. 8, #495

"The world is prison for the believers and paradise for the disbelievers." Reporter: Hadhrat Abu Hurairah (r) Source: Sahih Muslim, Vol. 4, #7058

"To spend one morning or evening in the cause of God is better than the world and whatever is in the world." Reporter: Hadhrat Anas bin Malik Source: Sahih al-Bukhari, Vol. 4, #50

PART 2

Allah Quran And Science

P1

BY MR.FAISAL FAHIM

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ABOUT FAISAL FAHIM: FAISAL WAS BORN IN BANGLADESH. HE SPENT HIS CHILDHOOD WITH HIS GRANDPARENTS IN BANGLADESH & HE SAW THEM PRAYING 5 TIMES A DAY. HE CAME TO AMERICA AT A YOUNG AGE AND HE IS AN AMERICAN BANGLADESHI MUSLIM.IN AMERICA HE LIVED WITH HIS PARENTS.HE WENT TO SCHOOLS IN NY. HE WENT TO VISIT BANGLADESH IN 2009 & HE SAW SOME VIDEOS OF DR.ZAKIR NAIK ON TV. THE VIDEOS WERE ABOUT SPREADING THE KNOWLEDGE OF ISLAM WITH MUSLIMS AND NONMUSLIMS.HE WAS INSPIRED BY DR.ZAKIR NAIK.HE LOVES ISLAM & BELIEVES ISLAM IS A RELIGION OF PEACE & MERCY.SO HE LIKES TO SPREAD THE MESSAGE OF ISLAM TO NONMUSLIMS AND MUSLIMS.

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "The basis of reasoning, after faith in Allah, is loving kindness toward the people."Source: At-Tabarani, Al-Mu'jam Al-Awsat, Number 6067

Abu Huraira reported: The Messenger of Allah, peace and blessings be upon him, said, "Whoever believes in Allah and the Last Day, let him not harm his neighbor. Whoever believes in Allah and the Last Day, let him honor his guest. Whoever believes in Allah and the Last Day, let him speak goodness or remain silent."Source: Sahih Muslim 47

Surat Al-'Ikhlaṣ (The Sincerity)

Say, "He is Allah, The Only One,

"Allah-us-Samad (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks).

"He begets not, nor was He begotten;

And to Him none could be co-equal or comparable unto Him."

Introduction :Surah Al-Fatiha (The Opening) al Quran)In the name of Allah, the Beneficent, the Merciful Praise be to Allah, Lord of the Worlds,The Beneficent, the Merciful.Owner of the Day of Judgment,Thee (alone) we worship; Thee (alone) we ask for help.Guide us on the straight path,

The path of those whom Thou hast favored;Not (the path) of those who earn Thine anger nor of those who go astray.

(1 : 1-7)

On the authority of Abu Malik al-Harith bin Asim al-Asharee (may Allah be pleased with him) who said:The Messenger of Allah (peace and blessings of Allah be upon him) said, "Purity is half of iman (faith). 'Al-hamdu lillah (praise be to Allah)' fills the scales, and 'subhan-Allah (how far is Allah from every imperfection) and 'Al-hamdulillah (praise be to Allah)' fill that which is between heaven and earth. And the salah (prayer) is a light, and charity is a proof, and patience is illumination, and the Qur'an is a proof either for you or against you. Every person starts his day as a vendor of his soul, either freeing it or causing its ruin." It was related by Muslim.

Errors of Christianity and Judaism (See Genesis 1: 1 - 31) Scientists say that the Earth's surface took millions of years to cool down and became suitable for living. Genesis says that the water

Appeared on earth on its first day, then the appearance of the plants

On its third, and the animals on the fourth and the fifth days.

The biblical order of the appearance of the creations contradicts the findings of geologic history.The presence of water on the face of the earth on the first day contradicts the scientific theory that the earth and the universe were gas at the beginning of creation. In addition, the plants cannot appear before the existence of the sun, and the marine animals and birds were not before wild animals.

Scientifically, saying that the creation of the earth was before the

P2 creation of the sun and the stars (on the fourth day) is wrong. Moreover, the appearance of the night and the day for three days, without the sun is surprising!

In addition, saying that the appearance of plants was three days before man is wrong. Scientific discoveries tell us that the presence of vegetations were millions of years before the presence of man.

Torah claims that the earth has pillars, has corners, and it is flat, approving the scientific mainstream during the time of the writing. It says, "The sun also arises, and the sun goes down, and haste to its place where it arises." (Ecclesiastes 1: 5) The writer did not know neither that the earth is spherical, nor that it spins on its axis to create the sunrise and sunset.

The author of that verse was not Allah (S.W.) the Omniscient, who says, "He created the heavens and the earth in true (proportions): He makes the Night overlap the Day, and the Day overlap the Night: He has subjected the sun and the moon (to His law)" (Holy Quran, Surah 39, Az-Zumar – 5)

Describing Allah (S.W.), the Torah says that He is "That shaketh the earth out of its place, And the pillars thereof tremble".

(Job 9: 6) The holy books' writers confirmed this misconception. They claimed that Allah (S.W.) said to Job, "Where were you when I put the earth on its base? Say, if you have knowledge. By whom were its measures fixed? Say, if you have wisdom; or by whom was the line stretched out over it? On what were its pillars based, or who laid its corner-stone" (Job 38: 4-6), and the Book of Samuel says. "For the pillars of the earth are Lord's, and he hath set the world upon them." (1Samuel 2: 8).

The New Testament confirms this naive and wrong perception of the earth; it is flat, with pillars, and with four corners, in some verses, which I will mention them in their place of this series.

Ecclesiastes speaks about the water cycle on earth and why the sea would not be full, although much water is poured into it from rivers. It mentions that the seawater goes back again to the springs of the rivers, so the sea would not be full. It says, "All the rivers run into the sea, yet the sea doth not overflow: unto the place from whence the rivers come, they return, to flow again ". (Ecclesiastes 1: 7)

Finally, the Torah ratifies that humans have the ability of bringing the souls of the dead, and tells that this actually happened. The sorcerer was able to bring Prophet Samuel's spirit to King Saul, and explained the talk between them. (See 1Samuel 28: 3-20) This is close to witchcraft and myth more than anything else.

These errors and others testify that this book is not the word of Allah

The word of Allah (S.W.) does not err, nor teach people lies or error And if ye are in doubt As to what We have revealed From time to time to Our Servant, then produce a Soorah Like thereunto; And call your witnesses or helpers (if there are any) besides Allah, If your (doubts) are true. But if ye cannot –And of a surety you cannot. then fear the Fire Whose fuel is Men and Stones – Which is prepared for those Who reject Faith." [Al-Qur'aan 2:23-24] Do not the Unbelievers see that the heavens and the earth Were joined together (as one Unit of Creation), before we clove them asunder?" [Al-Qur'aan 21:30]

p3 The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! Allah mentions big bang in Quran! Scientists say that before the galaxies in the universe were formed, celestial

matter was initially in the form of gaseous matter "Moreover He Comprehended In His design the sky, And it had been smoke: He said to it And to the earth: 'Come ye together, Willingly or unwillingly They said:We do -Quran41:11

THE QURAN ISNT A BOOK OF SCIENCE IT'S A BOOK OF SIGNS FROM GOD!

The Sun and Moon.

Whereas the Bible talks of the sun and the moon as two lights differing only in size, the Qur'an distinguishes between them by the use of different terms: light (noor) for the moon, and lamp (siraaj) for the sun.

"Did you see how Allah created seven heavens, one above the other, and made in them the moon a light and the sun a lamp?" Qur'an, 78:12-13

The moon is an inert body which reflects light, whereas the sun is a celestial body in a state of permanent combustion producing both light and heat.

THE SUN ROTATES"It is He Who created The Night and the Day, And the sun and the moon: All (the celestial bodies) Swim along, each in its Rounded course." [Al-Qur'aan 21:33]

"It is not permitted To the Sun to catch up The Moon, nor can The Night outstrip the Day: Each (just) swims along In (its own) orbit (According to Law)." [Al-Qur'aan 36:40]

THE SUN WILL EXTINGUISH AFTER A CERTAIN PERIOD"And the Sun Runs its course For a period determined For it; that is The decree of (Him) The exalted in Might, The All-Knowing." [Al-Qur'aan 36:38]

THE EXISTENCE OF SUBATOMIC PARTICLES"The Unbelievers say, 'Never to us will come The Hour': say, 'Nay! But most surely, By my Lord, it will come Upon you – by Him Who knows the unseen – From Whom is not hidden The least little atom In the Heavens or on earth: Nor is there anything less Than that, or greater, but Is in the Record Perspicuous.'" [Al-Qur'aan 34:3]

BARRIER BETWEEN SWEET AND SALT WATERS"He has let free the two bodies Of flowing water, Meeting together: Between them is a Barrier Which they do not transgress." [Al-Qur'aan 55:19-20]

"It is He Who has Let

free the two bodies Of flowing water: One palatable and sweet, And the other salty and bitter; Yet has He Made a barrier between them, And a partition that is forbidden To be passed." [Al-Qur'aan 25:53]

FRUITS CREATED IN PAIRS, MALE AND FEMALE

"And fruit Of every kind He made In pairs, two and two." [Al-Qur'aan 13:3]

EVERYTHING MADE IN PAIRS"Glory to Allah, Who created In pairs all things that The earth produces, as well as Their own (human) kind And (other) things of which They have no knowledge." [Al-Qur'aan 36:36]

FOETUS PROTECTED BY THREE VEILS OF DARKNESS

"He makes you, In the wombs of your mothers, In stages, one after another, In three veils of darkness." [Al-Qur'aan 39:6]

According to Prof. Keith Moore these three veils of darkness in the Qur'aan refer to:

- (i) anterior abdominal wall of the mother
- (ii) the uterine wall
- (iii) the amnio-chorionic membrane.

EMBRYONIC STAGES

"Man We did create From a quintessence (of clay); Then We placed him As (a drop of) sperm In a place of rest, firmly fixed; Then We made the

P4 sperm into a clot of congealed blood; Then of that clot We made a (foetus) lump; then We made out of that lump bones and clothed the bones with flesh; then We developed out of it another creature. So blessed be Allah, The Best to create!" [Al-Qur'aan 23:12-14]

"Do not the Unbelievers see That the heavens and the earth were joined together (as one Unit of Creation), before We clove them asunder?" [Al-Qur'aan 21:30]

The striking congruence between the Qur'aanic verse and the 'Big Bang' is inescapable! How could a book, which first appeared in the deserts of Arabia 1400 years ago, contain this profound scientific truth?

THERE WAS AN INITIAL GASEOUS MASS BEFORE THE CREATION OF GALAXIES

Scientists say that before the galaxies in the universe were formed, celestial matter was initially in the form of gaseous matter. In short, huge gaseous matter or clouds were present before the formation of the galaxies. To describe initial celestial matter, the word 'smoke' is more appropriate than gas. The following Qur'aanic verse refers to this state of the universe by the word *dhukhan* which means smoke.

"Moreover, He comprehended in His design the sky, And it had been (as) smoke: He said to it And to the earth: 'Come ye together, Willingly The Qur'aan and Modern Science: Compatible or Incompatible? or unwillingly.' They said: 'We do come (Together), in willing obedience.'" [Al-Qur'aan 41:11]

Again, this fact is a corollary to the 'Big Bang' and was not known to the

Arabs during the time of Prophet Muhammad (pbuh). What then, could have been the source of this knowledge?

It is mentioned in the Quran 1400 years ago even before scientists found the genetic similarities of monkeys, apes & humans. What scientists have found is true but their opinion of the theory of evolution is wrong. Quran is word of God & it has the information of past, present & future. God revealed to Prophet Muhammad whatever God wanted to & kept some information only to God by revealing some & not revealing some. But still Quran is 1 great source of information from God. Because of their constant defiance and blasphemy of God Almighty's Divine and Holy Words, not all Jews but some Jews were transformed into swines and apes during Prophet Moses (peace be upon him) times: "Say: Shall I point out to you something much worse than this, (as judged) by the treatment it received from God? those who incurred the curse of God and His wrath, those of whom some He transformed into apes and swine, those who worshipped evil;- these are (many times) worse in rank, and far more astray from the even path!" The Noble Quran, 5:60

Scientists don't know for sure. Perhaps the most popular theory says that, shortly after the Earth formed, millions of asteroids and comets, saturated in water, slammed into the planet, releasing their payloads to form Earth's oceans. Scientists are working hard to understand more about what our planet was like billions of years ago, and each new piece of information moves us closer to understanding how Earth's oceans, lakes and rivers came to exist. But the Quran already has the answer because the Quran is more superior than science & it's the only 100% true book of God's words. Thenceforth were your hearts hardened: They became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. 2:74 al-Baqarah Verse: 74 AL-QURAN

Quran is not a copy of anything & there is no evidence to say such. Statements in Quran are against Torah & Bible. Torah & Bible has so many errors. & according to science 80% of Quran matches with science & other 20% of Quran science doesn't have answers maybe it will take couple of hundred years to find out for science. According to historians original Bible doesn't exist anymore. According to Islam Torah & Bible were books of Allah but humans have destroyed their originality. So Quran is the last & final word of God Allah & Muhammad is the last & final messenger of Allah. Quran is not copy of anything and its 100% word of God in Islam. According to science Torah & Bibles statements have errors & Quran's statements are accurate & word of God is accurate.

P5 To say that there is no god or there is they both should be based on facts and evidences. Just like stating Mr.X doesn't exist just because of lack of evidence. It doesn't prove that he doesn't exist. So if my neighbor Mr.X goes missing and police finds no evidence about him we can't just say he never existed! Humans have been part of this world about 6 million years according to some scientists. 1 million years ago there was no evidence for germs but they did exist! Still we are not sure whether aliens exist or not. The universe is like an ocean and the world is like a dust so what science has discovered it is not enough to make a scientific 100% proven statement that there is no god at all and science will never find god. If god exists science will be advanced enough 1 day to discover its mystery and it might take billions of years of research. But until then the claim of that there is no god is equally a blind faith as claiming that there is god for sure! So the best statement a logical person or a scientist could make is this that we don't know yet. Because science has yet to find much more than what we have now.

Even if 1 says the universe came from nothing that will contradict science because some scientists claim nothing comes from nothing! But some say something can come from nothing and in that case I can say god was created from nothing or is uncreated just like some claim the universe came from nothing but that contradicts the claim that nothing comes from nothing! So my point is sometimes even science can contradict science and be wrong rarely but it's possible because nothing is impossible. And claiming that god exists doesn't limit the possibilities but claiming it does not limit its possibilities. Just like $4+3=7$ but $4 \times 3=12$ so both have possibilities and we can't just claim or deny something without having the proper knowledge and evidence of it. There is no scientific statement made by a scientist who shows whether god exists or not! So I can say I don't know is the best answer. but if I'm a Muslim or Christian I can also say I have faith in god but atheists claim atheism isn't a religion so an atheist can't say I have faith that there is no god! so yes I will state that I believe in my religion which tells me god exists so I have faith and I am a believer but I am not claiming I have the evidence that I can prove the world that Allah exists. I don't have a video record of god & if you want that type of evidence! But guess what god has no image so I can't show god to anyone period. Besides we are supposed to believe in the unseen and that's where the faith/believe plays its role! But atheists don't have faith in any god or on religion. According to Islam we will never see god in this life and god is in heaven not in you or me or anywhere else but up in heaven only! Yes I believe in hell and heaven and it's my choice just like you exercise yours by not having faith and it's ok with me! But I disagree that atheists have an open mind since the basic system of atheism is based on denying others faiths no matter what they say and it's not that the scriptures don't have any scientific statements but because atheists simply don't want to believe! And it's a fact that atheists deny the facts found in religious scriptures just to stick to their views which aren't based on evidence but on blind faith. And they do this not because there is no evidence of scientific statements in the scriptures but because they don't want to believe period!

The Quran isn't a book of science but it's a book of signs from god! Quran is not copy of anything and its 100% word of god in Islam. According to science Torah & Bibles statements have errors & Quran's statements are accurate & word of god is accurate.

God definition By Faisal: God does not born or die. Who has no beginning or end. Does not need to become human, animal or insect to understand his creation. He is the creator who knows what he has created. He is the most wise. So, he knows everything. He feeds everyone, but he doesn't need to eat or sleep or use toilet. True God is the creator who is not part of the creation. So, he has no father, mother, wife or children. He's above all & unique. There's none like him & he's only one, who has no partner & no gender. So, he's the creator of all creation & not part of his or any creation. That is the definition of one true God in Islam which is Allah. Allah has created the humans in a pair of male & female to worship him & in different colors, languages, countries to respect & recognize each other. TV, watch, computer, phone everything has a purpose. Purpose of us is not just only to eat, poo, have sex & sleep. Purpose of life is to obey & worship the creator because humans are the most superior of creation & our purpose is to serve god by praising & praying. No 1 is superior whether you are black or white, Arab or non Arab, male or female. For god everyone is equal. Islam is the only religion that is against racism. Allah is the most just & God judges you by your heart only not by your looks. Islam is an accurate, just & peaceful religion of 1 god creator Lord Allah.

In Quran, It says "If you kill one human being it's as if you have killed the entire of humanity. And if you save one human being. It's as you saved the entire

p6 of humanity". So, for killing you go to hell, for saving you go to heaven. There was no suicide bombers in the time of prophet Mohammad. Islam believes God created the first humans were Adam & eve without any father & mother. The devil made them eat a fruit that was told by God to not to eat.

And they got poo, but, they were not allowed to poo in heaven. You can eat everything in heaven & you wont get poo & it's a unholy thing you get it when you eat foods on earth & the 1forbidden fruit that was in heaven. So, as punishment God sent them to earth. Adam&Eve were married &having sex for married couples is not sin in islam. All humans are children of Adam & eve. In Islam from Adam to Moses, to Jesus to Mohammad God sent all of them as messengers prophets & humans to spread the true religion. Because God created Adam & Eve without any father & mother. It means true creator can create everything in any way he wants to, for example If he says something to happen It'll just happen. The same way he made Adam & Eve without being their father & mother plus also having no father & mother. He has the wisdom & power of over everything. Similarity of creating Adam a slight differently he created prophet Jesus as one of the mightiest messengers of God with having just mother without any father. Because God can do anything God can create humans without father & mother as well as having a mother but no father. That's the true miracle & it can only be done by one true creator. And that's the believe of Islam that the true God is Allah who has no partner, no parents, no children, no wife, doesn't born or die, has no image because there's none like him, does not eat but feeds everyone & does not sleep. In Islam the name of prophet Jesus is Isa. And Jesus/Isa did everything with the power of Allah (God). God gave him the power to do it. Who created Jesus as a messenger of God. Similarly he created Adam, Moses, Abraham, Noah, Isa as Jesus, Mohammad as messengers of peace & Islam towards humanity. And God can't be part of creation. If it's part of creation then it's not the creator or God or Allah. Even in Bible it says Jesus put his head on the floor as Muslims put their head on the floor for praying. 80% of Quran matches with Science & other 20% of Quran the Science does not have the answers because they haven't discovered or improved that much. For example Quran talks

about heaven, hell, & there are aliens. Science has no answer for everything but Quran has all the answers since last 1400 years even when Science had no answers. In the Bible it talks about Prophet Noah & the story goes something like this that the Prophet received a message from God that there would be a flood all over the world. So, he built a big boat & he took some people & a pair of every animals. According to Science there was not a flood which happened all over the world but it happened

p7 in a particular part of earth. Quran also tells it

happened in a particular part of the world. Quran also talks about humans are partly formed from father & partly formed from mother. And today Science agrees with it. So, if some one reads Quran & do a scientific research it'll help to understand what the truth is & what is fiction. Bible says, the world is flat & circle. Scientifically it's not true. A coin is also flat & circle. Quran tells the original shape of earth. Science can't prove any error in Quran but tells errors on Bible. Don't believe it! Do your own research & believe what's logical. Don't ask people but do your own research so, you can believe in true God the creator of all creation but not a creation. Islam also teaches black cumin cures so many diseases without any side effects. The ultimate goal of saitan (Devil) is to take humans towards hell & shirk. Shirk means to associate or include someone with God. True God has no partner, can't compare him with any creation because he has created the creation, how can he be part of what he created? Remember true religion should have all the answers Of humanity & should not have any missing links. Islam believes Quran is 100% words of one creator God Allah. People might think there are 2 types of Muslims Shia & Sunni. But they both have same book Quran. And in Quran there is no Sunni or Shia. Islam is one religion & Quran is the

only one book Of God in Islam. The followers of Islam & Quran are called Muslims. No Muslim is a Muslim unless he beliefs Adam, Moses, Abraham, Jesus, Noah, Mohammad were all messengers of one God Allah. No Muslim is a good Muslim unless he's a good human being. Islam teaches to live peacefully with people of every religion, race, color, language & nationalities. So we should understand, respect& live peacefully with each other. In the last 100 years to now Islam is the fastest growing religion in the world. That's why some governments & Medias create lies & misconceptions about Islam. Remember, true religion is the one that answers all the questions of humanity. Science can't prove any error in Quran. And true book of God can't have any errors. Muslims believe Torah & Bible were books of God but they have been changed by humans. So, Quran is the last & final book of God. Quran is only one book but you can find it in all languages. Any one who believes in God should do research on Science, Quran & Bible. Fact is stranger then fiction. The book of God should have all the answers for humanity with no errors & word of God can't have errors!

P8

Did Islam Exist Before Muhammad (Peace & Blessings Be Upon Him)?

God does not born or die he is forever. Jesus, Moses, Mohammad & all other people of Bible, Quran & Torah were great messengers prophets of god not sons of god they were created by 1 true god, creator, Allah. So any creation can't be the 1 creator Allah. So they were messengers, prophets of god. How can creator be part of what he has created Himself!!! So he is not part of any creation again he is not a creation & has no partners no father ,mother, daughter ,son, brother, sister ,wife & no gender simply unique beyond comparable & 1 & 1 only. From Adam to Jesus god sent his messages for every generation or period of time but it was always destroyed by mankind & the devils conspiracy to take mankind towards hell. Because all previous books were massed up by humans Allah sent his last messenger not son or god, but messenger Mohammad & sent him Quran & it's messages to guide humans towards Allah & heaven. Allah has promised to Keep Quran same until the Day of Judgment & challenged humans to create another accurate book like Quran & said if you can't then surrender to your lord (the only way of peace&heaven). Majority of things science has discovered until now 80% of Quran had all those undiscovered answers from the last 1400years when science didn't have any answers. The other 20% answer was & is in Quran. Maybe it will take science another 1400years to find it. All 100% answers are in Quran. Science can't prove a single verse of Quran wrong. If you do a research on Quran, bible and science you will find facts. Facts are stranger than fiction. In the bible it says Jesus bowed his head on floor just like Muslims bow their head on floor while praying .You should do research on bible, Quran & science if you believe in god so you can find facts on Islam. If I teach a parrot a message & send it to someone & parrot tells the message to that person and leaves & that person starts saying that parrot is my son that would make no sense, because that was my messenger not son. Jesus was taken up alive & after that people started calling him son of god. He came to establish Islam & was a messenger of 1 god. Christianity started after Jesus was gone, Jesus will comeback & die as a human & Muslim. Quran is the only accurate 100% words of god & word of god can't have errors then it would not be word of god & according to science bibles & Torahs has many errors but they can't prove a verse in Quran wrong. Muslims believe there is no god but Allah & Prophet Mohammad is the last & final prophet & messenger of Allah.

Conclusion

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran.

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just (Qur'an, 60:8)

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Question: Does Quran mention that Prophet Muhammad is the last prophet? Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)

PART3

Islam and Terrorism

Often, the religion of Islam is held responsible for the acts of a fringe minority among Muslims.

Could it be possible that Islam, whose light ended the Dark Ages in Europe, now propound the advent of an age of terror? Could a faith that has over 1.2 billion followers the world over, and over 7 million in America, actually advocate the killing and maiming of innocent people? Could Islam, whose name itself stands for “peace” and “submission to God”, encourage its adherents to work for death and destruction?

For too long, have we relied on stereotypical images in the news media and in Hollywood films, for answers to these pertinent questions. It is time now to look at the sources of Islam, and its history, to determine whether Islam does indeed advocate violence.

Sanctity of human life

The Glorious Qur'an says:

“...take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom.” [Al-Qur'an 6:151]

Islam considers all life forms as sacred. However, the sanctity of human life is accorded a special place. The first and the foremost basic right of a human being is the right to live. The Glorious Qur'an says:

“...if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people.” [Al-Qur'an 5:32]

Such is the value of a single human life, that the Qur'an equates the taking of even one human life unjustly, with killing all of humanity. Thus, the Qur'an prohibits homicide in clear terms. The taking of a criminal's life by the state in order to administer justice is required to uphold the rule of law, and the peace and security of the society. Only a proper and competent court can decide whether an individual has forfeited his right to life by disregarding the right to life and peace of other human beings.

Ethics of WAR

Even in a state of war, Islam enjoins that one deals with the enemy nobly on the battlefield. Islam has drawn a clear line of distinction between the combatants and the non-combatants of the enemy country. As far as the non-combatant population is concerned such as women, children, the old and the infirm, etc., the instructions of the Prophet are as follows: “Do not kill any old person, any child or any woman” [1].

“Do not kill the monks in monasteries” or “Do not kill the people who are sitting in places of worship.” [2]

During a war, the Prophet saw the corpse of a woman lying on the ground and observed:

“She was not fighting. How then she came to be killed?” Thus non-combatants are guaranteed security of life even if their state is at war with an Islamic state.

Jihad

JIHAD While Islam in general is misunderstood in the western world, perhaps no other Islamic term evokes such strong reactions as the word ‘jihad’. The term ‘jihad’ has been much abused, to conjure up bizarre images of violent Muslims, forcing people to submit at the point of the sword. This myth was perpetuated throughout the centuries of mistrust during and after the Crusades. Unfortunately, it survives to this day.

The word Jihad comes from the root word jahada, which means to struggle. So jihad is literally an act of struggling, and this struggle can have various forms. The Prophet Muhammad (peace be upon him) referred to the struggle against the insidious suggestions of one's own soul as a form of jihad. Thus the inner struggle of being a person of virtue and submission to God in all aspects of life, is part of the essence of Islam.

Jihad also refers to struggle against injustice. Islam, like many other religions, allows for armed self-defense, or retribution against tyranny, exploitation, and oppression. The Glorious Qur'an says:

"And why should ye not fight in the cause of God and of those who, being weak, are ill-treated (and oppressed)? - Men, women, and children, whose cry is: "Our Lord! Rescue us from this town, whose people are oppressors; and raise for us from thee one who will protect; and raise for us from thee one who will help!" [Al-Qur'an 4:75]

Thus Islam enjoins upon its believers to strive utmost, in purifying themselves, as well as in establishing peace and justice in the society. A Muslim can never be at rest while there is injustice and oppression around her.

Martin Luther King Jr., quite aptly said:

"We will have to repent in this generation not merely for the hateful words and actions of the bad people but for the appalling silence of the good people."

Islam enjoins upon all Muslims to work actively to maintain the balance in which God created everything. However, regardless of how legitimate the cause may be, the Glorious Qur'an categorically denounces the killing of innocent people. Terrorizing the civilian population, whether by small groups or by states, can never be termed as jihad and can never be reconciled with the teachings of Islam.

History of Tolerance

Even Western scholars have repudiated the myth of Muslims coercing others to convert. The great historian De Lacy O'Leary wrote:

"History makes it clear, however, that the legend of fanatical Muslims, sweeping through the world and forcing Islam at the point of sword upon conquered races is one of the most fantastically absurd myths that historians have ever repeated."^[3]

Muslims ruled Spain for roughly 800 years. During this time, and up until they were finally forced out, the non-Muslims there were alive and flourishing. Additionally, Christian and Jewish minorities have survived in the Muslim lands of the Middle East for centuries. Countries such as Egypt, Morocco, Palestine, Lebanon, Syria, and Jordan all have significant Christian and/or Jewish populations. This is not surprising to a Muslim, for his faith prohibits him from forcing others to see his point of view. The Glorious Qur'an says:

"Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy hand-hold, that never breaks. And God heareth and knoweth all things." [Al-Qur'an 2:256]

Islam- The Great Unifier

Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur'an repeatedly reminds us of our common origin:

"O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things)." [Al-Qur'an 49:13]

Thus, it is the universality of its teachings that makes Islam the fastest growing religion in the world. In a world full of conflicts and deep schisms between human beings, a world that is threatened with terrorism, perpetrated by individuals and states, Islam is a beacon of light that offers hope for the future.

"There is no such thing as physically or mentally more superior or inferior because of race or religion or ethnicity or nationality or caste or language or color but indeed these are delusional mythical believes ideas from complete ignorance and lack of knowledge about humanity. But the person who is the most close to the truth of God is spiritually the most superior with pity mercy humbleness kindness and honesty and nobility and only God and only God alone knows about that person. There is no other God except only one God one Allah alone the most high the most supreme the greatest creator of all creation but is not a creation who is not everywhere but is in his throne up in heaven only and his knowledge is everywhere and he is all known. Adam, Abraham, Noah,

Solomon, Moses, Jesus were only servants prophets messengers of God Allah and Muhammad is God's last Prophet, Quran is God's final testament and Islam is God's complete religion." "Faisal Muhammad Fahim" **Far from being a militant dogma, Islam is a way of life that transcends race and ethnicity. The Glorious Qur'an repeatedly reminds us of our common origin: "O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other (not that ye may despise (each other)). Verily the most honored of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things))." [Al-Qur'an 49:13] And prophet Muhammad said " No one is more superior whether Arab or Non Arab, Black or White except by pity" According to Islam we are all children of Adam and Eve .So all of our forefather was one and he was Adam and he was made from clay. And our prophet Muhammad(Pbuh) taught us the same thing which was revealed to him through angel Gabriel from God.**

The truth about sharia.

When the Prophet Muhammad, peace be upon him, first began to receive revelations from God in 610 A.D., little did he know that they were the foundational stones for the formation of a future state to be refined piecemeal over the next 23 years. Complete with divinely-ordained laws, a blueprint for societal balance, and individual and mutual sense of accountability, this 'way of life' called Islam was presented to the general public through the medium of the Prophet Muhammad, peace be upon him.

Compiled into one text, these revelations not only represent the holy book of the Muslims, the Quran, but are also the foremost source for Shariah, Islamic law. Shariah, quite literally, translates to a path leading to a water hole; figuratively, it refers to a clear, straight path. It is a body of laws derived mainly from the Quran and the example of the Prophet Muhammad, along with interpretive, analogous, and/or consensus rulings for cases where no evidence could be sought from primary sources.

The laws as present in the Quran are binding on Muslims and range from prohibition of alcohol consumption and gambling to setting punishments for such grave offences as adultery and theft. Due to their divine origin – directly conveyed to the Prophet Muhammad, peace be upon him, via the Archangel Gabriel – these laws are considered timeless and perfect, geared towards the success, welfare and peace of humans in this world and in the hereafter.

Shariah: Commitment to Justice

While many people, both Muslim and non-Muslim, vocally and vehemently oppose Shariah law today in favor of western legal systems, this disenchantment tends to stem from either an unclear understanding of Shariah or instances of misuse of justice 'back home' in the name of Shariah. In fact, the establishment and internalization of justice is the supreme purpose of Shariah. The Quran states, "Thus we have made you a just nation, that you be witnesses over mankind, and the Messenger be a witness over you." [2:143]

Further, God commands His believers: "O you who believe! Stand out firmly for justice, as witnesses to Allah, even though it be against yourselves, or your parents, or your kin, be he rich or poor. Allah is a better Protector to both. So follow not the lusts, lest you avoid justice; and if you distort your witness or refuse to give it, verily Allah is Ever Well-Acquainted with what you do." [4:135]

This emphasis and primacy of justice was not at all introduced with Islam. In Ch. 57, verse 25, God reminds humankind of the fact that a similar code was brought by each previous Messenger so that "mankind may keep up justice." Therefore, it is no surprise that the Code of Hammurabi and the Law of Moses also contain retributive laws, similar to the famous "an eye for an eye, a tooth for a tooth." Islam, however, adds the following corollary to such retribution: It is better to forgive.

Today, such laws are considered by the vast majority to be medieval, barbaric, and primitive. Shariah, likewise, is intractably coupled with merciless executions, chopping off of hands and honor killings. To accept such a generalized picture of an intensely complex legal system is not only a disservice to divinely ordained laws but also to one's own sense of integrity. Here is an attempt to dispel some of the prevalent myths and to bring clarity to the matter.

Shariah Law & Common Law

Similarities Differences

Both are committed to facilitating basic values such as freedom, human rights, justice, and equality. Shariah has its roots in the divine writ, whereas common law has been founded by human beings.

Consultation and participation in the process of decision-making (shura) is common to both laws. Certain laws and restrictions are timeless under Shariah (for instance, prohibition of alcohol) whereas laws and amendments can change at will within a democracy (for example, the ratification of the National Prohibition Act in the U.S. in 1919 and its official rejection in 1933).

Shariah Law and Common Law both espouse the establishment of a federal government, the declaration of freedom of religion, the abolishment of guilt by association, the right to privacy, and matters such as common defense and peacemaking. Shariah encompasses all areas of life, such as dietary laws, dress code, finances, and social aspects. On the other hand, common law leaves matters such as dietary considerations, relationships between consenting adults, dress code, and economic choices to the preferences of individuals.

Shariah: Dispelling Myths

The Shariah consists of hadd punishments and tazir punishments; hadd crimes overstep God's set boundaries whereas tazir crimes are committed against the society. The following hadd crimes have been mentioned in the Quran: murder, apostasy from Islam, theft, adultery, defamation, robbery and consumption of alcohol. Common tazir crimes include bribery, selling tainted or defected products, treason, usury, selling obscene pictures, etc. While hadd punishments have been fixed in the Quran (such as retributive killing for murder and the chopping off of a limb for theft) there are many safeguards which are important to mention. For any punishment to actually take place, proof must be provided, along with a confession of the crime or witnesses testifying against the criminal. If any of these is not sufficiently presented, Islamic law requires the hadd crime to be treated as a tazir crime. (Some of the tazir penalties include counseling, fines, flogging, confinement, etc.)

Similarly, if a thief could prove that he/she only stole because of need, then the Muslim society would be held at fault and made to supply that need and there would be no hadd punishment. Likewise, to be penalized for adultery, the couple had to be actually witnessed performing the physical act by four people who were in a position to identify both parties without doubt. A retributive punishment may be averted if the aggrieved party is willing to accept blood money or to forgive, which is always considered to be the higher road to take in Islam. Indeed, to forgive when one has the right to take revenge is the ultimate form of mercy, and God reminds us over and over in the Quran that while He is Just, He is also Most Merciful.

Forced marriages and honor killings are not at all sanctioned in Islam. Unfortunate deaths caused as a result of misguided emotions must be dealt by the courts as murders. Rape is a serious offence which is punishable by death, penalizing the rapist and exonerating the raped woman, treating her as a victim, not a complicit.

An example from the time of the Prophet Muhammad, peace be upon him, states:

Waa'il ibn Hujr said that a woman, in the life of the Messenger of Allah (pbuh), [left her home] intending to go for Prayer [in the mosque] when a man seized her and had sexual intercourse with her, while she let out a scream [for help]. The man fled, and she told a man what had occurred. A group from amongst the immigrants were told of this and they chased the man down eventually capturing who they thought it was, and took the man to her. She said that it was the man who did it to her. They took the man (and the woman) to the Messenger of Allah (pbuh), and the man was asked, 'Who is the man who did this to her?' The man confessed saying, "I am the one who did this to her, Oh Messenger of Allah!" The Prophet Muhammad (pbuh) said to the woman, "You can leave, for Allah has forgiven you!" The Prophet (pbuh) said to the man, "Your words are sound." So he said regarding the man who had raped her, "Stone him". He added, "This man has [sincerely] repented a type of repentance that if the people of Medinah would perform, Allah would accept it from them." (Abu Dawood, Tirmidhi)

As for stoning, Ruqayyah Waris Maqsood, a British Muslim author, explains, "The correct Islamic method of stoning according to Sharia was similar to that advised by the Pharisees at the time of Jesus – the person was held fast in a fixed position, and a stone or rock that it took two men to lift (i.e. was heavier than one man could lift alone) was to be dropped to crush the head – it was not someone tied to a post and rocks hurled at them, although this has been done in some cultures. The point was that if someone really had to be executed, it was to be done swiftly, with as little torture as possible, and usually publicly so that no vindictive person could do further nasty things behind the scenes and get away with it."

Muslim women may seek divorce for grounds such as physical or mental abuse, adultery, abandonment, etc. Alternatively, they may demand a divorce for no specific reason. With regards to custody of children, Shariah permits parents to decide with whom the children will stay; if they are in disagreement, they may allow the

courts to decide for them. In principle, however, mothers are preferred as the primary caretakers for young children, and fathers are required to provide for the children's maintenance.

When it comes to inheritance, a woman's share is half of man, but then she has no obligation to make any financial contribution to the family, even if she earns; her money is hers to keep because her husband, father, or brother are required to provide for her. It is often claimed that a woman's testimony is half of a man – the vast majority of scholars view that verse of the Quran [2:282] in the context in which it occurs, i.e., testimony regarding financial transactions. Jamal Badawi, professor at Saint Mary's University in Halifax, Nova Scotia, Canada, explains that this verse cannot be taken as a general ruling because at another instance [24:6-9], no such exception has been made.

Non-Muslims under Sharia are protected so long as they pay the annual tax, called *jizya*; this is a nominal amount which does not amount to hardship on the part of the taxed. Their houses of worship are safe under Islamic rule and they are free to worship their religion; in other words, Sharia does not apply any pressure on them to change their existing religion to Islam. However, non-Muslims may voluntarily accept Islam. The various pockets of minorities which continue to exist in Muslim countries are testimony enough against theories which propound forced conversions and persecution of non-Muslims.

Unfortunately, in certain instances, Muslim countries have misused Shariah laws as a tool for injustice; however, that does not discount the fact that Shariah laws were sent by God to establish justice on earth. God's original laws and their intent remain free of human blemishes. At the same time, authoritative people in the West are recognizing the value of Shariah laws and the right for Muslims to have a choice in legal disputes regarding family and finances: from the Archbishop of Canterbury Rowan Williams to Ontario's former attorney general Marion Boyd to Harold Koh, the Legal Adviser of the Department of State under the Obama administration.

Shariah: Its Essence

Khurram Murad, the late Director General of the The Islamic Foundation, Leicester, United Kingdom, explained that there are three major themes in the Shariah: the individual, the society, and the family. The individual has been given a free will, a moral sense, and the knowledge of right and wrong; now it is up to him/her to realize his/her potential. Meanwhile, the individual's life, person, freedom, possessions and honor are sacred and inviolable. Anyone who transgresses against her/him is subject to punishment, depending on the crime committed. Similar levels of justice are expected of her/him, if s/he commits the crime or is complicit. The individual(s) must take responsibility for his/her action – this is why confessing is so important in the Shariah. And, the harsh punishments commensurate to the crime (whether *hadd* or *tazir*) serve as a definitive deterrent, specifically, for the criminal and his/her future actions and, generally, for the public. In fact, because the *hadd* punishments are already known, their severity is a preventive measure against lawlessness to begin with.

After all, it is the larger society which is at stake. "Social order and individual good should stand together – fused and harmonious, co-operating and assisting, interdependent and in equilibrium," wrote Khurram Murad. He further likened family as the "cradle of the individual and the cornerstone of society." Indeed, Shariah places great importance on all three of these "institutions" of life, returning over and over again to both the accountability and the inviolability of the human being – for a crime is essentially an act of injustice to one's own self, a sin against God.

God wishes for us to internalize His concept of justice so we do not upset the balance of society. Our accountability with God will take place on the Day of Judgment, but our accountability to aggrieved members of the society has to be carried out here. While some may continue to deem such punishments as harsh, Muslims believe they are divinely-ordained by the Creator for His creation.

"And perfect are the words of your Lord in truthfulness, and in justice; His words cannot be changed; He is the All-hearing, All-knowing." [6:116]

When the people of his tribe wanted pardon for a wealthy woman who was convicted of theft, Prophet Muhammad responded to their pleas thus: "O people, those who have gone before you were destroyed, because if any one of high rank committed theft amongst them, they spared him; and if anyone of low rank committed theft, they inflicted the prescribed punishment upon him. By Allah, if Fatima, daughter of Muhammad, were to steal, I would have her hand cut off."

Umar, the second caliph of Islam, was renowned for his justice. Any of his subjects could easily approach him with a question or a complaint. He also used to walk through his city in the cover of darkness to check upon the

welfare of his subjects. Once, when he tried to put a ceiling on the marriage-gift given to women upon marriage, a woman stood up and protested, using a Quranic verse as support. He recognized his mistake and responded, "The woman is right and Umar is wrong."

When the third caliph, Uthman, sued a Jewish subject in court for stealing his court of armor, the caliph lost the case because the judge dismissed his two sons' testimonies as insufficient due to their direct relationship to him.
By Saulat Pervez

Understanding what is not Jihad according to Islam.

If you open a modern Oxford English dictionary, you would probably find the definition of Jihad as "a holy war undertaken by Muslims against non-believers". This is a very poor definition. Before trying to define what Jihad is, we should first define what it is NOT.

Jihad is NOT Holy War

Jihad is NOT blowing up one's self (Suicide is a sin in Islam)

Hadith : Shahi Bukhari.

Book 23. Funerals (Al-Janaa'iz).

Volumn 002, Book 023, Hadith Number 445.

Narated By Thabit bin Ad-Dahhak : The Prophet (p.b.u.h) said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g. if he says, 'If such thing is not true then I am a Jew,' he is really a Jew). And whoever commits suicide with piece of iron will be punished with the same piece of iron in the Hell Fire." Narrated Jundab the Prophet said, "A man was inflicted with wounds and he committed suicide, and so Allah said: My slave has caused death on himself hurriedly, so I forbid Paradise for him."

Jihad is NOT killing innocent people

Jihad is NOT flying a plane into a building packed with civilians

Jihad is NOT fighting out of anger and hatred

Jihad is NOT killing others just because they don't agree with you

Jihad is NOT killing others just because they are not Muslims

The real meaning of Jihad

Jihad is an Arabic word from the root Jee Ha Da. It literally means to struggle or strive. Jihad is struggling or striving in the way or sake of Allah. Jihad takes a very important status in the doctrine of Islam and is one of the basic duties for every Muslim.

Though, it has nothing whatsoever to do with the term Holy War. Such a term, or its equivalent doesn't exist in the Islamic doctrine. The Christian Crusaders in the mid-ages invented this ideology of Holy War.

There is nothing "Holy" about wars. Wars only involve killings and disasters!

Jihad has many forms,

Jihad of the heart/soul (jihad bin nafs/qalb)

Jihad by the tongue (jihad bil lisan)

Jihad by the pen/knowledge (jihad bil qalam/ilm)

Jihad by the hand (jihad bil yad)

Jihad by the sword (jihad bis saif)

Jihad of the Heart/Soul

Jihad of the heart/soul; in Arabic: jihad bin nafs/qalb. It is referred as "the greater Jihad" (al-jihad al-akbar).

It is one's inner struggle of good against evil; refraining oneself from the whispers of Shaitan (Satan).

This process involves allowing Islam to transform one's soul to achieving internal peace; and forgoing the hatred and anger.

"Jihad is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a

thing which is bad for you. Allah knows but you do not know.”

{Quran, Surah 2: Al-Baqarah, Verse 216; Mohsin Translation}

Jihad by the tongue

Jihad by the tongue; in Arabic: jihad bil lisan.

It is defending Islam and spreading Islam by scholarly lectures, speeches and debates. It often overlaps with Da'awah (invitation to Islam, or spreading the message of Islam).

In The Last Sermon, Prophet Mohammed (peace be upon him) asked the listeners whether he has passed on the message to them; and they confirmed affirmatively.

Then the Messenger of Allah ordered all those present today to pass on the same message to those who are not here today; and the last person to hear the message should understand it better than the people here.

Jihad by the pen/knowledge

Jihad by the pen/knowledge; in Arabic: jihad bil qalam/ilm.

This form of Jihad involves scholarly research of Islam in aiding the spread and defence of Islam; and publishing written articles in clearing misconceptions and correction lies against Islam.

Examples of such Jihad include the research and discovery of scientific evidences, literature miracles and mathematical miracles from the Quran. Messenger of Allah once stated that the ink of a scholar is holier than the blood of a martyr; and one who is reading looks handsome in front of Allah.

Jihad by the hand

Jihad by the hand; in Arabic: jihad bil yad.

This is a Jihad of action rather than words. At certain areas, it overlaps with Zakat (charity) and Hajj (pilgrimage).

Some of its examples include giving charity to the poor and needy, performing Hajj or Ummrah, helping those who need help, saving people's lives, etc. These are more of physical deeds instead of words.

“A person whose feet become dust ridden because of [striving] in the way of Allah will never be touched by the flames of Hell”

{ Sahih Bukhari 2811 }

The most beautiful of all Jihad is a perfect Hajj. It involves testing of one's patience and piety to the apex. The whole period of Hajj, with just one intention and aim, worshiping Allah!

Jihad by the sword

Jihad by the sword; in Arabic: jihad bis saif. In contrary to Jihad of the heart/soul; this form of Jihad is referred as “the lesser jihad” (al-jihad al-asghar).

Sometimes it is necessary to undertake Jihad by the sword. This would include usage of arsenals and engaging in a combat. This could be simply a bunch of freedom fighters or an organised campaign of army.

Jihad by the sword is use of arms to engage into a combat. It is not misuse of arms to create violence.

There are only two situations where Jihad by the sword is allowed to be undertaken.

1) For self-defence. When someone attacks you or when your nation has been attacked. Engaging into combat due to self defence.

2) Fighting against evil and unjust. It is also a sin if a Muslim sees unjust been done, capable of stopping it, yet not doing anything about it. This can include war on drug, war on child labour as well as war on terror!

The American administration today seems to be launching a global war

on terror, but are they the first to launch the war on terror?

The Muslims already announced the war on terror fourteen centuries ago, under the name of Jihad bis saif!

There are many rules and limitations when engaging in combat under the title of Jihad. For example, civilians are not to be harmed; trees are not to be cut down; asylum should be granted to surrendering enemy soldiers; etc.

“And if anyone of the Mushrikun seeks your protection then grant him protection, so that he may hear the Word of Allah, and then escort him to where he can be secure, that is because they are men who know not.”

{Quran, Surah 9: At-Taubah, Verse 6; Mohsin Translation}

The above verse states that when an enemy soldier surrenders during a battle, the Muslim soldiers must grant asylum and in addition, escort him to safety!

The treatment for prisoners of war is also clearly stated in the Quran.

Prisoners of war under Muslim prisons are to eat, drink and dress the same Muslim soldiers eat, drink and dress.

And even under the unfortunate event of shortage of food, it is the prisoners who are to eat first before the Muslim soldiers guarding them!

A closer look at the Sword

Despite the fact that Jihad by the sword is the lesser Jihad, it is the only form of Jihad that most of the people in the world perceive Jihad as.

This is unfortunate, especially for the Muslims. Many so-called “teachers of Islam” have been misusing this to assemble their so-called “holy army” to fight their so-called “holy war”.

But you can’t blame the religion for what a few of its people do. In every society, there is a black sheep.

Self-Defence:

Since Jihad by the sword has been overwhelmingly magnified in the wrong angle, let’s take a closer look at it in the right angle. What is wrong with Jihad by the sword if it is fighting for self-defence?

In the early years of revelation of Islam in Mecca, Muslims were not granted permission from Allah to fight. So the Muslims suffered both moral and physical humiliations from the non-Muslims in Mecca.

The first verses regarding Jihad were then revealed allowing Muslims to undertake self-defence.

“And fight in the Way of Allah those who fight you, but transgress not the limits. Truly, Allah likes not the transgressors.

{Quran, Surah 2: Al-Baqarah, Verse 190; Mohsin Translation}

Many of the Quranic verses are being quoted out of context to wrongly justify terrorist actions. Yet, most of those verses are only referring to a particular situation; such as Battle of Badr or Battle of Uhud.

Intention and war against Satan:

“Those who believe, fight in the Cause of Allah, and those who disbelieve, fight in the cause of Satan. So fight against the friends of Satan. Ever feeble indeed is the plot of Satan.”

{Quran, Surah 4: An-Nisa, Verse 76; Mohsin Translation}

Now the second question is, what is wrong in fighting against evil and liberating people from sufferings?

“Once a person came to the Prophet (saws) and said that some people fight for the spoils of war, some for fame and some to show off

their valour; he then asked the Prophet (sws): "Which one of them fights in the way of Allah". The Prophet (sws) replied: "Only that person fights in the way of Allah who sets foot in the battlefield to raise high the name of Allah".

{ Sahih Bukhari 2810}

Who is a Holy Warrior?

According to the Quran, a martyr who died in the way of Jihad is promised Paradise. But what are the criteria of martyr, or in other words, what are the criteria of a Holy Warrior undertaking the True Jihad?

The most famous of all Hadith is the one regarding everything we do are judged by our intentions; so as it is mentioned in the previous chapter.

So who is an example of a Holy Warrior?

Ali bin Abu Talib, cousin of Prophet Mohammed (s.a.w) and the fourth Caliph of the Islamic Ummah is a good example.

During one of the battles, Ali was about to give a deathblow to an enemy soldier. Just then, that enemy soldier spat at Ali. Ali then suddenly stopped, threw down his sword and refused to kill that enemy soldier.

After the battle, Ali's soldiers asked Ali why he suddenly stopped and refused to kill that enemy soldier on the battlefield.

Ali explained that he got angry when that enemy soldier spat at him. So if he had killed that enemy soldier right then, he would be killing out of his own anger and no longer fighting for Justice. In the sight of Allah, he would then be no different from a murderer.

Brothers and Sisters that is how we should see a Holy Warrior!

One of the most manipulated concepts in Islam today is the concept of jihad.

The concept of jihad is indeed a Quranic one, but sadly, a false and twisted version of this Quranic concept has been used by terrorists acting in the name of Islam to commit various terrorist acts. These terrorist acts, which occur all over the world, aim at the indiscriminate killing of innocent people. They are being undertaken in the name of "jihad". These non-Islamic acts have gone a long way towards distorting the image of Islam.

As with any religious concept, its correct definition lies in the scripture and not in the interpretation of humans.

To fully understand the Quranic concept of jihad, it is essential to address the following issues:

1- The Quranic definition of the word jihad

2- What is "The cause of God"?

3- Are the ones who explode themselves in 'suicide bombings' really going to Heaven as they have been led to believe?

4- Does the concept of a 'holy war' have Quranic authorisation?

FIRST: The Quranic definition of the word jihad

The literal definition of the word jihad is: striving to achieve a goal, while the Quranic definition of the word is "striving with one's self and one's money in the cause of God".

This Quranic definition is confirmed in a number of Quranic verses which speak of jihad. The following are some examples:

"The true believers are those who believe in God and His messenger, then attain the status of having no doubt whatsoever, and strive (jahadu) with their money and their lives in the cause of God. These are the truthful ones." 49:15

"Those who believe, and emigrate, and strive (jahadu) in the cause of God with their money and their lives, are far greater in rank in the sight of God. These are the winners." 9:20

"As for the messenger and those who believed with him, they eagerly strive (jahadu) with their money and their lives. These have deserved all the good things; they are the winners." 9:88

p.s. the word "jahadu" is the verb form of the noun "jihad."

SECOND : The cause of God

Now that we have established that jihad means to strive with one's self and one's money in the cause of God, we need to determine what is the Quranic meaning of the phrase: "the cause of God"?

Striving to uphold the “cause of God” simply means striving to uphold all God’s commandments and a strive to condemn all God’s prohibitions. Hence, a jihad in the cause of God is a strive to preach and uphold God’s way and God’s Law. Since the word jihad has been manipulated to advocate violence and the killing of innocent people, it is necessary to establish, with clear Quranic evidence, that the “cause of God” does not allow unlawful killing or violence.

1- First, we must always be aware of the prime declaration in the Quran which states that God does not advocate sin:

"God never advocates sin. Are you saying about God what you do not know?" 7:28

2- Following from that, the Quran states categorically that killing any innocent soul is a gross sin:

"..... You shall not kill - God has made life sacred - except in the course of justice. These are His commandments to you, that you may understand." 6:151

"You shall not kill any person - for God has made life sacred - except in the course of justice." 17:33

The prohibition to kill any innocent soul has always been the law of God, in the Quran and in all previous scripture:

"....., we decreed for the Children of Israel that anyone who murders any person who had not committed murder or horrendous crimes, it shall be as if he murdered all the people. " 5:32

3- God does not allow fighting (war) except in the case of self defence:

" If they leave you alone, refrain from fighting you, and offer you peace, then God gives you no excuse to fight them" 4:90

"If they resort to peace, so shall you, and put your trust in God. He is the Hearer, the Omniscient." 8:61

"do not aggress; God dislikes the aggressors." 5:87

4- God commands that there will be no compulsion in religion:

"There shall be no compulsion in religion ..." 2:256

"You have your religion and I have mine" 109:6

"Had your Lord willed, all the people on earth would have believed. Do you want to force the people to become believers?" 10:99

The commands in the above verses are very clear. The Quran confirms that belief must be attained voluntarily and not forcibly. If we are forced into becoming Muslims, there would be no credit due. The choice must be a voluntary one.

"Proclaim: "This is the truth from your Lord," then Whoever wills let him believe, and whoever wills let him disbelieve" 18:29

"You shall remind, for your mission is to deliver this reminder. You have no power over them" 88:21-22

The message of no compulsion in religion is once again emphasised in the above Quranic words.

5- Quran advocates pardon, forgiveness and tolerance:

"You shall resort to pardon, advocate tolerance, and disregard the ignorant" 7:199

"Tell those who believe to forgive those who do not long for the days of (meeting) God. He will fully pay everyone for whatever they have earned." 45:14

The Quran condemns the killing or even the persecution of people merely because they embrace a different religion. The Quran mandates absolute freedom of religion among all people. Respect and mutual co-existence must be exercised with those of other religions. The Quran urges Muslims to treat such people kindly and equitably:

"God does not enjoin you from befriending those who do not fight you because of religion, and do not evict you from your homes. You may befriend them and be equitable towards them. God loves the equitable." 60:8

As all the above verses indicate, the Quran is clear in prohibiting all violence, unlawful killing and also forcing others into Islam.

Attacks on civilians and on innocent people around the world by these terrorist groups is a violation of all the verses quoted above. This is an act that is condemned by all religions including Islam.

THIRD : Are the ones who explode themselves in 'suicide bombings' really going to Heaven as they have been led to believe?

Suicide is a state of disbelief and loss of faith that is condemned by God throughout the Quran. In the Quran, God commands the believers never to despair or lose hope but in stead have faith in God and work for a brighter future:

" none despairs of God's grace except the disbelieving people." 12:87

It is true that many of the youth who commit suicide bombing live in dire situations and there is no denying of their suffering and oppression. But there is no justification for breaking God's commandment. Oppression is not a reason to break God's law. On the contrary, oppression is a good reason to hold tight to these commandments and to show more faith in God. Two wrongs do not make a right.

Sadly, many young people in Islamic countries who get drafted into one of the terrorist groups, are completely brain washed to believe that when they explode themselves in what is known as "suicide bombing" that they die as martyrs and are sent directly to Heaven!

Young male youth, who are easy prey for the devious politically motivated preachers, are totally brain washed into believing that beautiful virgins are waiting for them in Paradise!

Those who kill innocent people in the name of Islam or in the name of God, and who think of themselves as martyrs, should think twice. Their act is categorically condemned by God as per the above verses of the Quran. These people are disobeying God's commandments and in stead upholding the fabricated claims of their teachers/leaders!

"You shall spend in the cause of God; do not throw yourselves with your own hands into destruction. You shall be charitable; God loves the charitable." 2:195

"O you who believe, do not consume each others' properties illicitly - only mutually acceptable transactions are permitted. You shall not kill yourselves. God is Merciful towards you.

"Anyone who commits these transgressions, maliciously and deliberately, we will condemn him to Hell. This is easy for God to do." 4:29-30

As per all the Quranic verses presented, we understand the following:

1- Killing an innocent soul is a great sin in the sight of God

2- Suicide in any form is condemned by God.

3- The Quran does not promise Paradise to those who commit suicide but rather warn of great retribution.

FOURTH : Is there such a thing as a "Holy War" in the Quran?

Various terrorist groups portray "jihad" as a "holy war". The media in the west has been sucked up into accommodating or reporting this false interpretation.

In the light of the Quran, there is no war which is holy; not under any circumstances. In fact, the whole text of the Quran promotes peace rather than war. The word Islam itself is a derivative of the word "salam" which means peace.

There are times, and in specific circumstances, when the option of war is allowed. This stems from the fact that the Quran advocates opposition to aggression and oppression. And thus, in such circumstances war is allowed but only as an act of self defence, but never as an act of aggression.

Whenever there is a possibility to avoid war, then this alternative, as long as it is reasonable, must be taken.

"You shall prepare for them all the power you can muster, and all the equipment you can mobilise, that you may frighten the enemies of God, your enemies, as well as others who are not known to you; God knows them.

Whatever you spend in the cause of God will be repaid to you generously, without the least injustice. If they resort to peace, so shall you, and put your trust in God. He is the Hearer, the Omniscient." 8:60-61

"Permission (to fight) is granted to those who are being persecuted, since injustice has befallen them, and God is certainly able to support them. They were evicted from their homes unjustly, for no reason other than saying, "Our Lord is God." If it were not for God's supporting of some people against others, monasteries, churches, synagogues, and masjids - where the name of God is commemorated frequently - would have been destroyed. Absolutely, God supports those who support Him. God is Powerful, Almighty." 22:39-40

The case made in the Quran for war, and perhaps the most important and often confused as a holy war, is the war "in the cause of God". Fighting an oppressor or aggressor is fighting against oppression or aggression, thus it is fighting for justice and therefore in the cause of God.

"You may fight "in the cause of God" against those who attack you, but do not aggress. God does not love the aggressors." 2:190

Clearly as the above verse states, fighting in the cause of God is a case of fighting an aggressor and thus is a case of fighting in self defence.

Fighting oppression "in the cause of God" is also the subject of 4:75

"Those who readily fight in the cause of God are those who forsake this world in favour of the Hereafter. Whoever fights in the cause of God, then gets killed, or attains victory, we will surely grant him a great recompense. Why should you not fight in the cause of God when weak men, women, and children are imploring: "Our Lord, deliver us from this community whose people are oppressive, and be You our Lord and Master." 4:74-75

Thus it becomes clear that the concept of a strive "in the cause of God", is not restricted to the case of fighting a war "in the cause of God", it is also about striving with one's self and one's money in the cause of God. This could be a strive to spread the "way of God", or even giving charity as per the words:

"You shall spend in the cause of God; do not throw yourselves with your own hands into destruction. You shall be charitable; God loves the charitable." 2:195

The underlined words confirm the relationship between spending "in the cause of God" and having that money spent towards charitable causes.

To conclude, it is quite clear that the word jihad has been badly manipulated by those with political aims, and in violation of the Quranic truth. The word 'holy' has never been used in the Quran in connection with war. There simply is no reference anywhere in the Quran for what they call "holy war".

There are times when war is permitted, but as we have seen in all the Quranic words, it is only permitted as a practise of self defence, and it is never called a "holy war". Islam resolves around the concept of peace: "If they resort to peace, so shall you, and put your trust in God. He is the Hearer, the Omniscient." 8:61

Islam and Women

Oppressed, inferior, and unequal – for many people, these are the first words that come to mind when thinking about women in Islam. These stereotypes confuse Islam with cultural practices and fail to recognize that Islam has empowered women with the most progressive rights since the 7th century. In Islam, women are not inferior or unequal to men. This brochure presents the actual teachings of Islam regarding the rights, roles, and responsibilities of women, with a special focus on gender equality in Islam.

At a time when female children were buried alive in Arabia and women were considered transferable property, Islam honored women in society by elevating them and protecting them with unprecedented rights. Islam gave women the right to education, to marry someone of their choice, to retain their identity after marriage, to divorce, to work, to own and sell property, to seek protection by the law, to vote, and to participate in civic and political engagement.

In 610 C.E., God began to reveal the message of Islam to Prophet Muhammad, peace be upon him (pbuh), in Mecca. Muhammad (pbuh) called people towards the belief in one God and encouraged them to be just and merciful to one another. In reforming the pagan Arab society, he particularly transformed their mindset regarding the treatment of women. Islam abolished the practice of killing female children and raised the stature of women in society to one of dignity, esteem, and privilege.

God devotes an entire chapter of the Quran, the holy book of Islam, to women. In addition, God directly addresses women repeatedly throughout the Quran. Islam proclaims that all human beings, men and women, are born in a pure state. The goal of every Muslim is to preserve this purity by shunning evil tendencies and beautifying their inner being with virtuous traits.

Islam further confirms that both men and women are equal in the sight of God. In the Quran, God declares, "...Indeed, the most noble of you in the sight of Allah is the most righteous of you..." (49:13) At another place in the Quran, God clearly states that all humans are equal: "To whoever, male or female, does good deeds and has faith, We shall give a good life and reward them according to the best of their actions." (16:97)

While Islam clearly establishes that men and women are equal, it does recognize that they are not identical. God created men and women with unique physiological and psychological attributes. In Islam, these differences are embraced as vital components to a healthy family and community structure with each individual contributing their own distinctive talents to society.

Hence, God's rules apply to both genders, but in diverse ways. For example, God commanded women to cover certain parts of their body, including their hair, to preserve their modesty. Men are also required to cover parts of their body out of modesty, but not in the same way as women. Therefore, God commanded both men and women to be modest; yet, the manner in which they observe it is different.

Similarly, the rights, roles, and responsibilities of women are evenly balanced with those of men but are not necessarily the same. As Islam has granted individual identities to men and women, a constant comparison between the two is futile. Each plays a unique role to mutually uphold social morality and societal balance. The following overview details a wide range of women's rights in Islam. It addresses some common misconceptions and provides insight into the diverse roles and responsibilities women fulfill in society. It must also be mentioned here that Muslims are not always representative of Islam and may follow their cultural influences or personal interests. In so doing, they not only disenfranchise women, they also go against the clear guidelines laid out in Islam regarding the treatment of women. Therefore, their practices go against the liberties and entitlements which Islam empowers women with, as shown below.

Education

Back in the 7th century, Muhammad (pbuh) declared that the pursuit of knowledge is obligatory on every Muslim – male and female. This declaration was very clear and was largely implemented by Muslims throughout history. One of the most influential scholars of Islam was Muhammad's wife, Aisha. After his death, men and women would travel to learn from her because she was considered a great scholar of Islam. The recognition of female scholarship and women's participation in academia has been encouraged and practiced throughout the majority of Islamic history. For instance, al-Qarawiyyin Mosque and University, the oldest running university, was funded by a woman, Fatima al-Fihri, in Morocco in 859 C.E.

Motherhood

In Islam, God clearly gives mothers a high status and elevates their position in the family. In the Quran, God mentions all the sacrifices mothers make in bearing children to remind people to treat their mothers with love, respect, and care. Emphasizing the importance of mothers, the Prophet Muhammad (pbuh) said, "Heaven lies under the feet of your mother."

On another occasion, a man repeatedly asked Muhammad (pbuh), "Who amongst the people is the most worthy of my good companionship?" Each time, the Prophet (pbuh) replied, "Your mother." When the man asked for the fourth time, he replied, "Your father."

Politics and Social Services

Among the early Muslims, women were active participants in the cohesive functioning of the society. Women expressed their opinions freely and their advice was actively sought. Women nursed the wounded during battles, and some even participated on the battlefield. Women traded openly in the marketplace, so much so that the second caliph, Umar, appointed a woman, Shaffa bint Abdullah, as the supervisor of the bazaar. In Islamic history, women participated in government, public affairs, lawmaking, scholarship, and teaching. To continue to uphold this tradition, women are encouraged to actively participate in improving, serving, and leading the different aspects of the community.

Inheritance

Before Islam, women all across the globe were deprived of inheritance and were themselves considered property to be inherited by men. Islam gave women the right to own property and inherit from relatives, which was a revolutionary concept in the seventh century.

Whether a woman is a wife, mother, sister, or daughter, she receives a certain share of her deceased relative's property. This share depends on her degree of relationship to the deceased and the number of heirs. While many societies around the world denied women inheritance, Islam assured women this right, illustrating the universal justice of Islam's divine law.

Financial Responsibilities

In Islam, women are not obligated to earn or spend any money on housing, food, or general expenses. If a woman is married, her husband must fully support her financially and if she's not married, that responsibility belongs to her closest male relative (father, brother, uncle, etc).

She also has the right to work and spend the money she earns as she wishes. She has no obligation to share her money with her husband or any other family members, although she may choose to do so out of good will. For instance, Khadija, the wife of the Prophet Muhammad (pbuh), was one of the most successful businesswomen of Mecca, and she freely spent from her wealth to support her husband and the cause of Islam.

At the time of marriage, a woman is entitled to a financial gift (dowry) from her husband.

This dowry is legally owned by her and cannot be used by anyone else. In the case of divorce, she has the right to keep whatever she owned before the divorce and anything she personally earned after marriage. The former

husband has no right whatsoever to any of her belongings. This ensures a woman's financial security and independence, allowing her to support herself in the case of divorce.

Marriage

A woman has the right to accept or reject marriage proposals and her approval is required to complete the marriage contract. She cannot be forced to marry someone against her will and if this occurs for cultural reasons, it is in direct opposition of Islam. By the same principle, women also have the right to seek divorce if they are dissatisfied with their marriage.

In Islam, marriage is based on mutual peace, love, and compassion. God says about Himself, "And of His signs is that He created for you from yourselves mates that you may find tranquility in them; and He placed between you affection and mercy..." (Quran 30:21) Muhammad (pbuh) embodied the best character and is a role model for all Muslims. His example of being helpful around the household and treating his family with compassion and love is a tradition that Muslims strive to implement in their daily lives. Muhammad (pbuh) treated his wives with the utmost respect and honor and was never abusive towards them. One of his traditions clearly states, "The best of you are those who are best to their wives."

Dignity and Protection from Harm

Any form of emotional, physical, or psychological abuse is prohibited in Islam and the improper treatment of women is no exception to this rule. Indeed, there is no teaching in Islam, when studied in its complete context, which condones any kind of domestic violence. Islam clearly disallows any form of oppression or abuse, according to Dr. Zainab Alwani, a leading female Muslim scholar. It cannot be stated enough times that anyone who exercises unjust authority in the name of Islam is actually doing so to uphold their own cultural influences or personal interests. All of God's creation is dignified and protected under Islamic law.

Modesty

In an environment which constantly emphasizes the physical form through various media, women are constantly faced with an unattainable standard of beauty. Although Muslim women are falsely classified as oppressed based on their modest dress, they are in fact liberated from such objectification by the society around them. This modest appearance, which includes veiling, highlights a woman's personality and character instead of her physical figure and promotes a deeper appreciation for who she is as a person. In this regard, Muslim women identify with Mary, the mother of Jesus (pbuh), who is known for her piety and modesty.

In conclusion, Islam has an extensive tradition of protecting the civil liberties of women based on the guidelines set forth by God and His Prophet. Women are empowered with many rights and protections under Islamic law and are honored with a dignified stature in society.

QUESTION: WHY WOMEN CAN'T HAVE 4 HUSBANDS?

Answer: if a man has 4 wives & they have a child there would be 1 father & that's the husband only. If a woman has 4 husbands & she gives birth it would be confusing to know who is father out of 4. but now with DNA test u can find out. And if suddenly all 4 wives want to be a mom. they can go to 1 husband make love, wait couple of more months & finally give birth of their child. in the same time 4 husbands want to have their own baby with 1 wife & only she can give birth the husband can't give birth & they don't want their baby in a test tube or other women to give birth except their own married wife. Now they will either kill each other to have 1 to make love with his wife or divorce her or leave her forever or even worst rape & kill her simply creating the most dangerous situation. A man is allowed to marry up to 4 only not 5 or 6. first the rule is to marry only 1. & then if he can do justice & treat all 4 100% equally and of course take her all responsibility meaning can effort her 100% only then he can marry up to 4. Prophet Muhammad said the best of man is the 1 who is the best to his wife. A man asked the prophet who should I do the most favor to 1st he replied your mother man asked 2nd he replied your mother man asked 3rd he replied your mother, man asked for 4th time he replied your father. The mother has 3 times more right than the father. He also said the heaven is in beneath the foot of your mother. A wife's heaven is beneath the foot of her husband. In Quran it says men are like the clothes to their wives & wives are like the clothes to their husbands. It means they are both equal to Allah god even though their physical shapes & purpose are different. & clothes were very important things in that time & still are. It's a grace a mercy & a blessing of god Allah that a woman can give birth and be a mother which man can never do or earn that right & respect & position of a woman in Islam. But in Christianity and Judaism giving birth and having the monthly

period or mens was seen as a punishment & a curse from god. In the past they even dared to ask if a woman had a soul ? Again the maximum wives a man can have are 4 not anymore. The bible has no restrictions on how many wives or husband can a person have it's the church's decision to have 1 husband & 1 wife. In Islam a woman can have only 1 husband. For more information search in Google by your own self & believe in the evidence from god the holy Quran which provides peace & protection for humanity. May Allah guide & protect all. Only love peace & god bless for all.

Life of Muhammad (pbuh) by a Non-Muslim

by By Prof. K. S. Ramakrishna Rao, Head of the Dept. of Philosophy, Govt. College for Women. University of Mysore, Mandya-571401 (Karnataka, India).

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In the desert of Arabia was Mohammad born, according to Muslim historians, on April 20, 571. The name means highly praised. He is to me the greatest mind among all the sons of Arabia. He means so much more than all the poets and kings that preceded him in that impenetrable desert of red sand.

When he appeared Arabia was a desert — a nothing. Out of nothing a new world was fashioned by the mighty spirit of Mohammad — a new life, a new culture, a new civilization, a new kingdom which extended from Morocco to Indies and influenced the thought and life of three continents — Asia, Africa and Europe. When I thought of writing on Mohammad the prophet, I was a bit hesitant because it was to write about a religion I do not profess and it is a delicate matter to do so for there are many persons professing various religions and belonging to diverse school of thought and denominations even in same religion. Though it is sometimes, claimed that religion is entirely personal yet it can not be gain-said that it has a tendency to envelop the whole universe seen as well unseen. It somehow permeates something or other our hearts, our souls, our minds their conscious as well as subconscious and unconscious levels too. The problem assumes overwhelming importance when there is a deep conviction that our past, present and future all hang by the soft delicate, tender silked cord. If we further happen to be highly sensitive, the center of gravity is very likely to be always in a state of extreme tension. Looked at from this point of view, the less said about other religion the better. Let our religions be deeply hidden and embedded in the resistance of our innermost hearts fortified by unbroken seals on our lips.

But there is another aspect of this problem. Man lives in society. Our lives are bound with the lives of others willingly or unwillingly, directly or indirectly. We eat the food grown in the same soil, drink water, from the same the same spring and breathe the same air. Even while staunchly holding our own views, it would be helpful, if we try to adjust ourselves to our surroundings, if we also know to some extent, how the mind our neighbor moves and what the main springs of his actions are. From this angle of vision it is highly desirable that one should try to know all religions of the world, in the proper spirit, to promote mutual understanding and better appreciation of our neighborhood, immediate and remote.

Further, our thoughts are not scattered as appear to be on the surface. They have got themselves crystallized around a few nuclei in the form of great world religions and living faiths that guide and motivate the lives of millions that inhabit this earth of ours. It is our duty, in one sense if we have the ideal of ever becoming a citizen of the world before us, to make a little attempt to know the great religions and system of philosophy that have ruled mankind.

In spite of these preliminary remarks, the ground in these field of religion, where there is often a conflict between intellect and emotion is so slippery that one is constantly reminded of fools that rush in where angels fear to tread. It is also not so complex from another point of view. The subject of my writing is about the tenets of a religion which is historic and its prophet who is also a historic personality. Even a hostile critic like Sir William Muir speaking about the holy Quran says that. "There is probably in the world no other book which has remained twelve centuries with so pure text." I may also add Prophet Mohammad is also a historic personality, every event of whose life has been most carefully recorded and even the minutest details preserved intact for the posterity. His life and works are not wrapped in mystery.

My work today is further lightened because those days are fast disappearing when Islam was highly misrepresented by some of its critics for reasons political and otherwise. Prof. Bevan writes in Cambridge Medieval History, "Those account of Mohammad and Islam which were published in Europe before the beginning of 19th century are now to be regarded as literary curiosities." My problem is to write this monograph is easier because we are now generally not fed on this kind of history and much time need be spent on pointing out our misrepresentation of Islam.

The theory of Islam and Sword for instance is not heard now frequently in any quarter worth the name. The principle of Islam that there is no compulsion in religion is well known. Gibbon, a historian of world repute says, "A pernicious tenet has been imputed to Mohammadans, the duty of extirpating all the religions by sword." This charge based on ignorance and bigotry, says the eminent historian, is refuted by Quran, by history of Musalman conquerors and by their public and legal toleration of Christian worship. The great success of Mohammad's life had been effected by sheer moral force, without a stroke of sword.

But in pure self-defense, after repeated efforts of conciliation had utterly failed, circumstances dragged him into the battlefield. But the prophet of Islam changed the whole strategy of the battlefield. The total number of casualties in all the wars that took place during his lifetime when the whole Arabian Peninsula came under his banner, does not exceed a few hundreds in all. But even on the battlefield he taught the Arab barbarians to pray, to pray not individually, but in congregation to God the Almighty. During the dust and storm of warfare whenever the time for prayer came, and it comes five times a every day, the congregation prayer had not to be postponed even on the battlefield. A party had to be engaged in bowing their heads before God while other was engaged with the enemy. After finishing the prayers, the two parties had to exchange their positions. To the Arabs, who would fight for forty years on the slight provocation that a camel belonging to the guest of one tribe had strayed into the grazing land belonging to other tribe and both sides had fought till they lost 70,000 lives in all; threatening the extinction of both the tribes to such furious Arabs, the Prophet of Islam taught self-control and discipline to the extent of praying even on the battlefield. In an aged of barbarism, the Battlefield itself was humanized and strict instructions were issued not to cheat, not to break trust, not to mutilate, not to kill a child or woman or an old man, not to hew down date palm nor burn it, not to cut a fruit tree, not to molest any person engaged in worship. His own treatment with his bitterest enemies is the noblest example for his followers. At the conquest of Mecca, he stood at the zenith of his power. The city which had refused to listen to his mission, which had tortured him and his followers, which had driven him and his people into exile and which had unrelentingly persecuted and boycotted him even when he had taken refuge in a place more than 200 miles away, that city now lay at his feet. By the laws of war he could have justly avenged all the cruelties inflicted on him and his people. But what treatment did he accord to them? Mohammad's heart flowed with affection and he declared, "This day, there is no REPROOF against you and you are all free." "This day" he proclaimed, "I trample under my feet all distinctions between man and man, all hatred between man and man."

This was one of the chief objects why he permitted war in self defense, that is to unite human beings. And when once this object was achieved, even his worst enemies were pardoned. Even those who killed his beloved uncle, Hamazah, mangled his body, ripped it open, even chewed a piece of his liver.

The principles of universal brotherhood and doctrine of the equality of mankind which he proclaimed represents one very great contribution of Mohammad to the social uplift of humanity. All great religions have preached the same doctrine but the prophet of Islam had put this theory into actual practice and its value will be fully recognized, perhaps centuries hence, when international consciousness being awakened, racial prejudices may disappear and greater brotherhood of humanity come into existence.

Miss. Sarojini Naidu speaking about this aspect of Islam says, "It was the first religion that preached and practiced democracy; for in the mosque, when the minaret is sounded and the worshipers are gathered together, the democracy of Islam is embodied five times a day when the peasant and the king kneel side by side and proclaim, God alone is great." The great poetess of India continues, "I have been struck over and over again by this indivisible unity of Islam that makes a man instinctively a brother. When you meet an Egyptian, an Algerian and Indian and a Turk in London, it matters not that Egypt is the motherland of one and India is the motherland of another."

Mahatma Gandhi, in his inimitable style, says "Some one has said that Europeans in South Africa dread the advent Islam — Islam that civilized Spain, Islam that took the torch light to Morocco and preached to the world the Gospel of brotherhood. The Europeans of South Africa dread the Advent of Islam. They may claim equality with the white races. They may well dread it, if brotherhood is a sin. If it is equality of colored races then their dread is well founded."

Every year, during the Haj, the world witnesses the wonderful spectacle of this international Exhibition of Islam in leveling all distinctions of race, color and rank. Not only the Europeans, the African, the Arabian, the Persian, the Indians, the Chinese all meet together in Medina as members of one divine family, but they are clad in one dress every person in two simple pieces of white seamless cloth, one piece round the loin the other piece over the shoulders, bare head without pomp or ceremony, repeating "Here am I O God; at thy command; thou art one and alone; Here am I." Thus there remains nothing to differentiate the high from the low and every pilgrim carries home the impression of the international significance of Islam.

In the opinion of Prof. Hurgronje “the league of nations founded by prophet of Islam put the principle of international unity of human brotherhood on such Universal foundations as to show candle to other nations.” In the words of same Professor “the fact is that no nation of the world can show a parallel to what Islam has done the realization of the idea of the League of Nations.”

The prophet of Islam brought the reign of democracy in its best form. The Caliph Caliph Ali and the son in-law of the prophet, the Caliph Mansur, Abbas, the son of Caliph Mamun and many other caliphs and kings had to appear before the judge as ordinary men in Islamic courts. Even today we all know how the black Negroes were treated by the civilized white races. Consider the state of BILAL, a Negro Slave, in the days of the prophet of Islam nearly 14 centuries ago. The office of calling Muslims to prayer was considered to be of status in the early days of Islam and it was offered to this Negro slave. After the conquest of Mecca, the Prophet ordered him to call for prayer and the Negro slave, with his black color and his thick lips, stood over the roof of the holy mosque at Mecca called the Ka’ba the most historic and the holiest mosque in the Islamic world, when some proud Arabs painfully cried loud, “Oh, this black Negro Slave, woe be to him. He stands on the roof of holy Ka’ba to call for prayer.” At that moment, the prophet announced to the world, this verse of the holy QURAN for the first time.

“O mankind, surely we have created you, families and tribes, so you may know one another. Surely, the most honorable of you with God is MOST RIGHTEOUS AMONG you. Surely, God is Knowing, Aware.”

And these words of the holy Quran created such a mighty transformation that the Caliph of Islam, the purest of Arabs by birth, offered their daughter in marriage to this Negro Slave, and whenever, the second Caliph of Islam, known to history as Umar the great, the commander of faithful, saw this Negro slave, he immediately stood in reverence and welcomed him by “Here come our master; Here come our lord.” What a tremendous change was brought by Quran in the Arabs, the proudest people at that time on the earth. This is the reason why Goethe, the greatest of German poets, speaking about the Holy Quran declared that, “This book will go on exercising through all ages a most potent influence.” This is also the reason why George Bernard Shaw says, “If any religion has a chance or ruling over England, say, Europe, within the next 100 years, it is Islam”. It is this same democratic spirit of Islam that emancipated women from the bondage of man. Sir Charles Edward Archibald Hamilton says “Islam teaches the inherent sinlessness of man. It teaches that man and woman and woman have come from the same essence, posses the same soul and have been equipped with equal capabilities for intellectual, spiritual and moral attainments.”

The Arabs had a very strong tradition that one who can smite with the spear and can wield the sword would inherit. But Islam came as the defender of the weaker sex and entitled women to share the inheritance of their parents. It gave women, centuries ago right of owning property, yet it was only 12 centuries later, in 1881, that England, supposed to be the cradle of democracy adopted this institution of Islam and the act was called “the married woman act”, but centuries earlier, the Prophet of Islam had proclaimed that “Woman are twin halves of men. The rights of women are sacred. See that women maintained rights granted to them.”

Islam is not directly concerned with political and economic systems, but indirectly and in so far as political and economic affairs influence man’s conduct, it does lay down some very important principles to govern economic life. According to Prof. Massignon, it maintains the balance between exaggerated opposites and has always in view the building of character which is the basis of civilization. This is secured by its law of inheritance, by an organized system of charity known as Zakat, and by regarding as illegal all anti-social practices in the economic field like monopoly, usury, securing of predetermined unearned income and increments, cornering markets, creating monopolies, creating an artificial scarcity of any commodity in order to force the prices to rise. Gambling is illegal. Contribution to schools, to places of worship, hospitals, digging of wells, opening of orphanages are highest acts of virtue. Orphanages have sprung for the first time, it is said, under the teaching of the prophet of Islam. The world owes its orphanages to this prophet born an orphan. “Good all this” says Carlyle about Mohammad. “The natural voice of humanity, of pity and equity, dwelling in the heart of this wild son of nature, speaks.”

A historian once said a great man should be judged by three tests: Was he found to be of true metel by his contemporaries? Was he great enough to raise above the standards of his age? Did he leave anything as permanent legacy to the world at large? This list may be further extended but all these three tests of greatness are eminently satisfied to the highest degree in case of prophet Mohammad. Some illustrations of the last two have already been mentioned.

The first is: Was the Prophet of Islam found to be of true metel by his contemporaries?

Historical records show that all the contemporaries of Mohammad both friends foes, acknowledged the sterling qualities, the spotless honesty, the noble virtues, the absolute sincerity and every trustworthiness of the apostle of Islam in all walks of life and in every sphere of human activity. Even the Jews and those who

did not believe in his message, adopted him as the arbiter in their personal disputes by virtue of his perfect impartiality. Even those who did not believe in his message were forced to say "O Mohammad, we do not call you a liar, but we deny him who has given you a book and inspired you with a message." They thought he was one possessed. They tried violence to cure him. But the best of them saw that a new light had dawned on him and they hastened him to seek the enlightenment. It is a notable feature in the history of prophet of Islam that his nearest relation, his beloved cousin and his bosom friends, who know him most intimately, were not thoroughly imbued with the truth of his mission and were convinced of the genuineness of his divine inspiration. If these men and women, noble, intelligent, educated and intimately acquainted with his private life had perceived the slightest signs of deception, fraud, earthliness, or lack of faith in him, Mohammad's moral hope of regeneration, spiritual awakening, and social reform would all have been foredoomed to a failure and whole edifice would have crumbled to pieces in a moment. On the contrary, we find that devotion of his followers was such that he was voluntarily acknowledged as dictator of their lives. They braved for him persecutions and danger; they trusted, obeyed and honored him even in the most excruciating torture and severest mental agony caused by excommunication even unto death. Would this have been so, had they noticed the slightest backsliding in their master?

Read the history of the early converts to Islam, and every heart would melt at the sight of the brutal treatment of innocent Muslim men and women.

Sumayya, an innocent woman, is cruelly torn into pieces with spears. An example is made of "Yassir whose legs are tied to two camels and the beast were are driven in opposite directions", Khabbab bin Arth is made lie down on the bed of burning coal with the brutal legs of their merciless tyrant on his breast so that he may not move and this makes even the fat beneath his skin melt. "Khabban bin Adi is put to death in a cruel manner by mutilation and cutting off his flesh piece-meal." In the midst of his tortures, being asked whether he did not wish Mohammad in his place while he was in his house with his family, the sufferer cried out that he was gladly prepared to sacrifice himself his family and children and why was it that these sons and daughters of Islam not only surrendered to their prophet their allegiance but also made a gift of their hearts and souls to their master? Is not the intense faith and conviction on part of immediate followers of Mohammad, the noblest testimony to his sincerity and to his utter self-absorption in his appointed task? And these men were not of low station or inferior mental caliber. Around him in quite early days, gathered what was best and noblest in Mecca, its flower and cream, men of position, rank, wealth and culture, and from his own kith and kin, those who knew all about his life. All the first four Caliphs, with their towering personalities, were converts of this period.

The Encyclopedia Britannica says that "Mohammad is the most successful of all Prophets and religious personalities".

But the success was not the result of mere accident. It was not a hit of fortune. It was a recognition of fact that he was found to be true metal by his contemporaries. It was the result of his admirable and all compelling personality.

The personality of Mohammad! It is most difficult to get into the truth of it. Only a glimpse of it I can catch. What a dramatic succession of picturesque scenes. There is Mohammad the Prophet, there is Mohammad the General; Mohammad the King; Mohammad the Warrior; Mohammad the Businessman; Mohammad the Preacher; Mohammad the Philosopher; Mohammad the Statesman; Mohammad the Orator; Mohammad the reformer; Mohammad the Refuge of orphans; Mohammad the Protector of slaves; Mohammad the Emancipator of women; Mohammad the Law-giver; Mohammad the Judge; Mohammad the Saint.

And in all these magnificent roles, in all these departments of human activities, he is like, a hero..

Orphanhood is extreme of helplessness and his life upon this earth began with it; Kingship is the height of the material power and it ended with it. From an orphan boy to a persecuted refugee and then to an overlord, spiritual as well as temporal, of a whole nation and Arbiter of its destinies, with all its trials and temptations, with all its vicissitudes and changes, its lights and shades, its up and downs, its terror and splendor, he has stood the fire of the world and came out unscathed to serve as a model in every face of life. His achievements are not limited to one aspect of life, but cover the whole field of human conditions.

If for instance, greatness consist in the purification of a nation, steeped in barbarism and immersed in absolute moral darkness, that dynamic personality who has transformed, refined and uplifted an entire nation, sunk low as the Arabs were, and made them the torch-bearer of civilization and learning, has every claim to greatness. If greatness lies in unifying the discordant elements of society by ties of brotherhood and charity, the prophet of the desert has got every title to this distinction. If greatness consists in reforming those warped in degrading and blind superstition and pernicious practices of every kind, the prophet of Islam has wiped out superstitions and irrational fear from the hearts of millions. If it lies in displaying high morals,

Mohammad has been admitted by friend and foe as Al Amin, or the faithful. If a conqueror is a great man, here is a person who rose from helpless orphan and an humble creature to be the ruler of Arabia, the equal to Chosroes and Caesars, one who founded great empire that has survived all these 14 centuries. If the devotion that a leader commands is the criterion of greatness, the prophet's name even today exerts a magic charm over millions of souls, spread all over the world.

He had not studied philosophy in the school of Athens or Rome, Persia, India, or China. Yet, He could proclaim the highest truths of eternal value to mankind. Illiterate himself, he could yet speak with an eloquence and fervor which moved men to tears, to tears of ecstasy. Born an orphan blessed with no worldly goods, he was loved by all. He had studied at no military academy; yet he could organize his forces against tremendous odds and gained victories through the moral forces which he marshaled. Gifted men with genius for preaching are rare. Descartes included the perfect preacher among the rarest kind in the world. Hitler in his Mein Kampf has expressed a similar view. He says "A great theorist is seldom a great leader. An Agitator is more likely to possess these qualities. He will always be a great leader. For leadership means ability to move masses of men. The talents to produce ideas has nothing in common with capacity for leadership." "But", he says, "The Union of theorists, organizer and leader in one man, is the rarest phenomenon on this earth; Therein consists greatness."

In the person of the Prophet of Islam the world has seen this rarest phenomenon walking on the earth, walking in flesh and blood.

And more wonderful still is what the reverend Bosworth Smith remarks, "Head of the state as well as the Church, he was Caesar and Pope in one; but, he was pope without the pope's claims, and Caesar without the legions of Caesar, without an standing army, without a bodyguard, without a palace, without a fixed revenue. If ever any man had the right to say that he ruled by a right divine it was Mohammad, for he had all the power without instruments and without its support. He cared not for dressing of power. The simplicity of his private life was in keeping with his public life."

After the fall of Mecca, more than one million square miles of land lay at his feet, Lord of Arabia, he mended his own shoes and coarse woolen garments, milked the goats, swept the hearth, kindled the fire and attended the other menial offices of the family. The entire town of Medina where he lived grew wealthy in the later days of his life. Everywhere there was gold and silver in plenty and yet in those days of prosperity many weeks would elapse without a fire being kindled in the hearth of the king of Arabia, His food being dates and water. His family would go hungry many nights successively because they could not get anything to eat in the evening. He slept on no soft bed but on a palm mat, after a long busy day to spend most of his night in prayer, often bursting with tears before his creator to grant him strength to discharge his duties. As the reports go, his voice would get choked with weeping and it would appear as if a cooking pot was on fire and boiling had commenced. On the very day of his death his only assets were few coins a part of which went to satisfy a debt and rest was given to a needy person who came to his house for charity. The clothes in which he breathed his last had many patches. The house from where light had spread to the world was in darkness because there was no oil in the lamp.

Circumstances changed, but the prophet of God did not. In victory or in defeat, in power or in adversity, in affluence or in indigence, he is the same man, disclosed the same character. Like all the ways and laws of God, Prophets of God are unchangeable.

An honest man, as the saying goes, is the noblest work of God, Mohammad was more than honest. He was human to the marrow of his bones. Human sympathy, human love was the music of his soul. To serve man, to elevate man, to purify man, to educate man, in a word to humanize man-this was the object of his mission, the be-all and end all of his life. In thought, in word, in action he had the good of humanity as his sole inspiration, his sole guiding principle.

He was most unostentatious and selfless to the core. What were the titles he assumed? Only true servant of God and His Messenger. Servant first, and then a messenger. A Messenger and prophet like many other prophets in every part of the world, some known to you, many not known to you. If one does not believe in any of these truths one ceases to be a Muslim. It is an article of faith.

"Looking at the circumstances of the time and unbounded reverence of his followers" says a western writer "the most miraculous thing about Mohammad is, that he never claimed the power of working miracles."

Miracles were performed but not to propagate his faith and were attributed entirely to God and his inscrutable ways. He would plainly say that he was a man like others. He had no treasures of earth or heaven. Nor did he claim to know the secrets of that lie in womb of future. All this was in an age when miracles were supposed to be ordinary occurrences, at the beck and call of the commonest saint, when the whole atmosphere was surcharged with supernaturalism in Arabia and outside Arabia.

He turned the attention of his followers towards the study of nature and its laws, to understand them and appreciate the Glory of God. The Quran says,

“God did not create the heavens and the earth and all that is between them in play. He did not create them all but with the truth. But most men do not know.”

The world is not illusion, nor without purpose. It has been created with the truth. The number of verses inviting close observation of nature are several times more than those that relate to prayer, fasting, pilgrimage etc. all put together. The Muslim under its influence began to observe nature closely and this gave birth to the scientific spirit of the observation and experiment which was unknown to the Greeks. While the Muslim Botanist Ibn Baitar wrote on Botany after collecting plants from all parts of the world, described by Myer in his *Gesch. der Botanik*, a monument of industry, while Al Byruni traveled for forty years to collect mineralogical specimens, and Muslim Astronomers made some observations extending even over twelve years. Aristotle wrote on Physics without performing a single experiment, wrote on natural history, carelessly stating without taking the trouble to ascertain the most verifiable fact that men have more teeth than animal. Galen, the greatest authority on classical anatomy informed that the lower jaw consists of two bones, a statement which is accepted unchallenged for centuries till Abdul Lateef takes the trouble to examine a human skeleton. After enumerating several such instances, Robert Priffault concludes in his well known book *The making of humanity*, “The debt of our science to the Arabs does not consist in starting discovers or revolutionary theories. Science owes a great more to Arabs culture; it owes its existence.” The same writer says “The Greeks systematized, generalized and theorized but patient ways of investigation, the accumulation of positive knowledge, the minute methods of science, detailed and prolonged observation, experimental inquiry, were altogether alien to Greek temperament. What we call science arose in Europe as result of new methods of investigation, of the method of experiment, observation, measurement, of the development of Mathematics in form unknown to the Greeks. That spirit and these methods, concludes the same author, were introduced into the European world by Arabs.”

It is the same practical character of the teaching of Prophet Mohammad that gave birth to the scientific spirit, that has also sanctified the daily labors and the so called mundane affairs. The Quran says that God has created man to worship him but the word worship has a connotation of its own. Gods worship is not confined to prayer alone, but every act that is done with the purpose of winning approval of God and is for the benefit of the humanity comes under its purview. Islam sanctifies life and all its pursuits provided they are performed with honesty, justice and pure intents. It obliterates the age-long distinction between the sacred and profane. The Quran says if you eat clean things and thank God for it, it is an act of worship. It is saying of the prophet of Islam that Morsel of food that one places in the mouth of his wife is an act of virtue to be rewarded by God. Another tradition of the Prophet says “He who is satisfying the desire of his heart will be rewarded by God provided the methods adopted are permissible.” A person was listening to him exclaimed ‘O Prophet of God, he is answering the calls of passions, is only satisfying the craving of his heart. Forthwith came the reply, “Had he adopted an awful method for the satisfaction of his urge, he would have been punished; then why should he not be rewarded for following the right course.”

This new conception of religion that it should also devote itself to the betterment of this life rather than concern itself exclusively with super mundane affairs, has led to a new orientation of moral values. Its abiding influence on the common relations of mankind in the affairs of every day life, its deep power over the masses, its regulation of their conception of rights and duty, its suitability and adaptability to the ignorant savage and the wise philosopher are characteristic features of the teaching of the Prophet of Islam.

But it should be most carefully born in mind this stress on good actions is not the sacrifice correctness of faith. While there are various school of thought, one praising faith at the expense of deeds, another exhausting various acts to the detriment of correct belief, Islam is based on correct faith and righteous actions. Means are important as the end and ends are as important as the means. It is an organic Unity. Together they live and thrive. Separate them and both decay and die. In Islam faith can not be divorced from the action. Right knowledge should be transferred into right action to produce the right results. How often the words came in Quran — Those who believe and do good thing, they alone shall enter paradise. Again and again, not less than fifty times these words are repeated as if too much stress can not be laid on them. Contemplation is encouraged but mere contemplation is not the goal. Those who believe and do nothing can not exist in Islam. These who believe and do wrong are inconceivable. Divine law is the law of effort and not of ideals. It chalks out for the men the path of eternal progress from knowledge to action and from action to satisfaction.

But what is the correct faith from which right action spontaneously proceeds resulting in complete satisfaction. Here the central doctrine of Islam is the Unity of God. There is no God but God is the pivot from

which hangs the whole teaching and practice of Islam. He is unique not only as regards his divine being but also as regards his divine attributes.

As regards the attributes of God, Islam adopts here as in other things too, the law of golden mean. It avoids on the one hand, the view of God which divests the divine being of every attribute and rejects, on the other, the view which likens him to things material. The Quran says, On the one hand, there is nothing which is like him, on the other, it affirms that he is Seeing, Hearing, Knowing. He is the King who is without a stain of fault or deficiency, the mighty ship of His power floats upon the ocean of justice and equity. He is the Beneficent, the Merciful. He is the Guardian over all. Islam does not stop with this positive statement. It adds further which is its most special characteristic, the negative aspects of problem. There is also no one else who is guardian over everything. He is the meander of every breakage, and no one else is the meander of any breakage. He is the restorer of every loss and no one else is the restorer of any loss what-so-ever. There is no God but one God, above any need, the maker of bodies, creator of souls, the Lord of the day of judgment, and in short, in the words of Quran, to him belong all excellent qualities.

Regarding the position of man in relation to the Universe, the Quran says:

“God has made subservient to you whatever is on the earth or in universe. You are destined to rule over the Universe.”

But in relation to God, the Quran says:

“O man God has bestowed on you excellent faculties and has created life and death to put you to test in order to see whose actions are good and who has deviated from the right path.”

In spite of free will which he enjoys, to some extent, every man is born under certain circumstances and continues to live under certain circumstances beyond his control. With regard to this God says, according to Islam, it is my will to create any man under condition that seem best to me. cosmic plans finite mortals can not fully comprehend. But I will certainly test you in prosperity as well in adversity, in health as well as in sickness, in heights as well as in depths. My ways of testing differ from man to man, from hour to hour. In adversity do not despair and do resort to unlawful means. It is but a passing phase. In prosperity do not forget God. God-gifts are given only as trusts. You are always on trial, every moment on test. In this sphere of life there is not to reason why, there is but to do and die. If you live in accordance with God; and if you die, die in the path of God. You may call it fatalism. but this type of fatalism is a condition of vigorous increasing effort, keeping you ever on the alert. Do not consider this temporal life on earth as the end of human existence. There is a life after death and it is eternal. Life after death is only a connection link, a door that opens up hidden reality of life. Every action in life however insignificant, produces a lasting effect. It is correctly recorded somehow. Some of the ways of God are known to you, but many of his ways are hidden from you. What is hidden in you and from you in this world will be unrolled and laid open before you in the next. the virtuous will enjoy the blessing of God which the eye has not seen, nor has the ear heard, nor has it entered into the hearts of men to conceive of they will march onward reaching higher and higher stages of evolution. Those who have wasted opportunity in this life shall under the inevitable law, which makes every man taste of what he has done, be subjugated to a course of treatment of the spiritual diseases which they have brought about with their own hands. Beware, it is terrible ordeal. Bodily pain is torture, you can bear somehow. Spiritual pain is hell, you will find it almost unbearable. Fight in this life itself the tendencies of the spirit prone to evil, tempting to lead you into iniquities ways. Reach the next stage when the self-accusing spirit in your conscience is awakened and the soul is anxious to attain moral excellence and revolt against disobedience. This will lead you to the final stage of the soul at rest, contented with God, finding its happiness and delight in him alone. The soul no more stumbles. The stage of struggle passes away. Truth is victorious and falsehood lays down its arms. All complexes will then be resolved. Your house will not be divided against itself. Your personality will get integrated round the central core of submission to the will of God and complete surrender to his divine purpose. All hidden energies will then be released. The soul then will have peace. God will then address you:

“O thou soul that art at rest, and retest fully contented with thy Lord return to thy Lord. He pleased with thee and thou pleased with him; So enter among my servants and enter into my paradise.”

This is the final goal for man; to become, on the, one hand, the master of the universe and on the other, to see that his soul finds rest in his Lord, that not only his Lord will be pleased with him but that he is also pleased with his Lord. Contentment, complete contentment, satisfaction, complete satisfaction, peace, complete peace. The love of God is his food at this stage and he drinks deep at the fountain of life. Sorrow and defeat do not overwhelm him and success does not find him in vain and exulting.

The western nations are only trying to become the master of the Universe. But their souls have not found peace and rest.

Thomas Carlyle, struck by this philosophy of life writes “and then also Islam-that we must submit to God; that our whole strength lies in resigned submission to Him, whatsoever he does to us, the thing he sends to us, even if death and worse than death, shall be good, shall be best; we resign ourselves to God.” The same author continues “If this be Islam, says Goethe, do we not all live in Islam?” Carlyle himself answers this question of Goethe and says “Yes, all of us that have any moral life, we all live so. This is yet the highest wisdom that heaven has revealed to our earth.”

At Muhammad's own death an attempt was made to deify him, but the man who was to become his administrative successor killed the hysteria with one of the noblest speeches in religious history: If there are any among you who worshipped Muhammad, he is dead. But if it is God you worshipped, He lives forever.[James A. Michener, Islam The Misunderstood Religion., In the Reader's Digest (American Edition) for May 1955, pp. 68-70.]

Conclusion

He said: "I am indeed a servant of God: He hath given me revelation and made me a prophet; 019.031 "And He hath made me blessed wheresoever I be, and hath enjoined on me Prayer and Charity as long as I live; 019.032 "(He) hath made me kind to my mother, and not overbearing or miserable; 019.033 "So peace is on me the day I was born, the day that I die, and the day that I shall be raised up to life (again)"! 019.034 Such (was) Jesus the son of Mary: (it is) a statement of truth, about which they (vainly) dispute. 019.035 It is not befitting to (the majesty of) God that He should beget a son. Glory be to Him! when He determines a matter, He only says to it, "Be", and it is. Al-Quran.

God forbids you not, with regards to those who fight you not for (your) faith nor drive you out of your homes, from dealing kindly and justly with them; for God loveth those who are just (Qur'an, 60:8)

Adam, Abraham ,Noah, Moses ,Jesus , Muhammad were all messengers & prophets of 1 God Allah so Islam is the 1st religion & it's the last religion because God is Allah & God is forever so is God's religion which is only Islam & it is also forever. Finally Islam always existed even before Adam, Abraham ,Noah, Moses ,Jesus & Muhammad because it's the only true religion from God Allah.

Question: Does Quran mention that Prophet Muhammad is the last prophet? Muhammad is not the father of any of your men, but [he is] the messenger of God and seal(last,finish,end,final) of the prophets and God has the knowledge of everything. (Quran 33:40)

Information arranged and organized BY MR.FAISAL FAHIM